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VOLUME 25 No. 4 APRIL, 1919

THE Bible Champion

Established in 1889

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator.

THE BIBLE

THIS book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's character. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and will be remembered forever. It involves the highest responsibilities, will reward the greatest labor, and will condemn all who trifle with its sacred contents.

FRANK J. BOYER, PUBLISHER, READING, PA.

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of the Bible and consequent faith in its Divine Authority.

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The Bible Champion---April, 1919

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Important Instructions: **Correspondence**—All mail intended for the Editor should be addressed to him at 191 South 2 Street, Brooklyn, N. Y. All mail pertaining to business and all checks and money orders should be addressed to, and made payable to, Frank J. Boyer, Publisher, Reading, Pa.

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The Bible League of North America

An Organization Formed to Promote a True Knowledge of the Bible and Consequent Faith in Its Divine Authority.

ITS OBJECT AND PURPOSES

THE Bible League of North America has for its object the inauguration of methods to counteract the destructive tendencies of Biblical Higher Criticism and to set in clear light the arguments, both old and new, which establish the claims of the Bible as the Inspired Word of God, and the Perfect Rule of Religious Faith and Practice.

One of the most effective means to this end is the holding of Bible Conferences, where opportunity presents—anywhere, from coast to coast—to arouse interest in this great work. These Conferences are in charge of the General Secretary of the Bible League, the Rev. Jay Benson Hamilton, D.D., 191 South 2 Street, Brooklyn, N. Y., who is also Editor of THE BIBLE CHAMPION, and who devotes his entire time to this work. Explanation of plan of conferences and securing dates may be had for the asking.

The Bible League of North America has a message for America. Dr. Hamilton is commissioned to deliver this message. His experiences proves him especially adapted to win success in work of this kind. At these Bible Conferences Dr. Hamilton delivers a series of addresses in two parts:

Part 1—The Old Book—Maintaining the integrity and authority of the Bible as the Inspired, Infallible Word of God, as outlined below. The addresses of

Part 2 declare the Duty of the Church to maintain in comfort the Ministers of God; especially those who have given their lives to the service of God, and remain in weakness and old age. As all denominations are seeking ways and means to pay this debt of love, the addresses of Part 2 may make part of the program as local needs and conditions may suggest.

PART 1.—THE OLD BOOK

1. **"The Miracle Man,"** Who knew Everything and could do Anything. Born of a Virgin, 2,000 years ago; "was dead; He liveth and is alive for evermore." (Rev. 1:18.)

2. **"The Miracle Workers of Today."** They daily see the fulfillment of the Prophecy of *The Miracle Man,* "The works that I do, shall ye do, and greater works shall ye do." (John 14:12.)

3. **"The Celestial Wireless."** The Miracle Workers' Secret and Medium of Power. "Before they call, I will answer; and while they are yet speaking, I will hear." (Isaiah 65:24.)

4. **"The Modern Prophet, a Lawyer."** "To the Law and to the Testimony." (Isaiah 8:20.)

The enthralling tale of how God inspired Lawyers and Judges to create a sure place of defence for His Word, immune from successful assault. The unanimous decisions of the Courts of the Civilized World, for three centuries, are the impregnable shield for Divine Truth.

5. **"When the Bible Was Blotted Out."** A Parable relating what happened when God took from the World forever, His Word, and all that It had revealed. (Amos 8:11, 12.)

"When the Bible Was Blotted Out"

Can you imagine the result if God were to take out of the World Forever, His Revealed Word? The Law of God, The Truth of God, The Love of God, never to be seen again in word, sign or symbol! The Life of Jesus, His Marvelous Acts, His Wonderful Words Gone Forever! Dr. Hamilton Pictures the effect upon The Church, The Home, The Courts, The Theater, Business Literature, Music, Art, Politics, Journalism, Masonry and all Fraternities. The greatest Tragedy of all was the World War without a Bible; the effect in Camp, Trench, Field, Hospital, Death in Sea and Sky and Land, can only be hinted at. The terror and despair are beyond words.

New York City

When the Parable was read before the Presbyterian Ministers' Meeting, New York City, the President, Rev. Daniel Hoffman Martin, D.D., called upon a number of the eminent and

distinguished Ministers to give their impression of the Parable. Rev. S. B. Dunn, D.D., was the first who spoke. In connection with a very beautiful, fraternal greeting, he characterized the Parable as "a marvelous production of imaginative genius—a new dialectic in Bible defense. Were I a Methodist Bishop, I would pull the speaker out of a local pulpit and send him out over the land to read this Parable in a Parish Nation-wide."

Washington, D. C.

"Your Parable, 'When the Bible Was Blotted Out,' read before the Pastors' Federation, took the brethren by storm, as you must have seen by the tempest of applause that followed. The many expressions of desire for its publication, very plainly evidence that it should be brought before the general public—so confirming of faith would it be, so informing, inspiring, yes, *enthusing*. The printed page would be good—excellent; but your voice would be better. Can you not take the field and put your personality into the Parable, and so give your splendid presentation double force for good?"

Philadelphia

The startling paper, "When the Bible Was Blotted Out," was presented by Rev. Jay Benson Hamilton, D.D., at the meeting of the Presbyterian Ministerial Association of Philadelphia and Vicinity on Monday, June 11. The closest attention was given as the awful premise was stated, and the after-effects were depicted. The great comfort was constantly in mind as Dr. Hamilton unfolded his plot that the premise could not be true. Probably the great place of "the Book" in world life was never more vividly realized.

PART 2.—THE OLD MINISTER

1. **"From the Pulpit to the Poor-House."** A Crusader who was in the enjoyment of the pleasures, privileges and perquisites of one of the greatest churches of his denomination turned aside to tramp the continent. He became almost a stranger to his family for many years. He made more journeys and longer ones than the average commercial traveller; he delivered more addresses than the average pastor; he filled more newspaper columns with original matter than the average editor; he conducted a correspondence more voluminous than that of many great business houses; he received a bare subsistence for himself and family. All his friends declared him madder than the maddest March hare. He believed God had called him to arouse his Church to a knowledge and consciousness of the sin and shame of her neglect of worn-out Ministers and the widows and orphans of deceased Ministers.

"From the Pulpit to the Poor-House" was the instrument which under God inspired the whole movement. Written without a purpose other than to secure from a single congregation a generous sum for old ministers, it was developed into a general address and then issued in book form. This book was sent to editors to review, which will explain why so many made the book their text while discussing the general question. Others accepted contributed articles and upon them based their editorials. Others took occasion to refer to addresses delivered at conferences or conventions by the Crusader. No attempt has been made to harmonize or even arrange the clippings. They covered the whole land and could be multiplied a thousand times, so general and widespread was the hearing the cause obtained.

The Great Denomination is now piloting the way for all Churches to do their whole duty to those Heroes and Heroines, who yet remain, of whom the World is not worthy. The day-dawn which the Crusader saw at midnight is at hand, full of comfort and blessing for the Veteran Minister.

2. **"When the Ministers Struck."** A Parable relating what happened when every Church was closed, and the mouth of all Ministers was sealed. (Ezekiel 3:26.)

A Christian lady who attended Dr. Hamilton's Bible Conferences in St. Louis, Mo., and heard the Parables, said to a friend: "I thought the stories were quite fanciful and far-fetched, until our Churches were closed; then I realized how quickly a condition might overtake us which would make the Parables anything but unreasonable.

3. **"The World's Greatest Money-Makers."** "They approve themselves as Ministers of God, in much patience, in distresses, in long suffering; *as poor, yet making many rich.*" (2 Corinthians 6:4-10.)

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 25 APRIL, 1919 No. 4

The Arena

Resurrection of Christ

BY PROF. W. H. GRIFFITH THOMAS, D.D.

(For lack of space in this issue we give only the Gospel Record. The other proofs will appear separately in the Bible Champion.—Editor, B. C.)

WE have given in their order five proofs: 1. The Life of Jesus; 2. The Empty Grave; 3. The Transformation of the Disciples; 4. The Existence of the Primitive Church; 5. The Witness of St. Paul.

The next line of proof of the resurrection is the record in the Gospels of the appearances of the risen Christ, and it is the *last* in order to be considered. By some writers it is put first, but this is in forgetfulness of the dates when the Gospels were written. The resurrection was believed in by the Christian Church for a number of years before our Gospels were written, and it is therefore impossible for these records to be our primary and most important evidence. We must get behind them if we are to appreciate fully the force and variety of the evidence. It is for this reason that, following the proper logical order, we have reserved to the last our consideration of the appearances of the risen Christ as given in the Gospels. The point is one of great importance.

We may, therefore, meanwhile, examine the record of the appearances without finding them essentially affected by any particular theory of the origin and relations of the Gospels. There are two sets of appearances, one in Jerusalem and the other in Galilee, and their number, and the amplitude and weight of their testimony should be carefully estimated. While we are precluded by our space from examining each appearance minutely, and indeed it is unnecessary for our purpose to do so, it is impossible to avoid calling attention to two of them. No one can read the story of the walk to Emmaus (Luke 24), or of the visit of Peter and John to the tomb (John 20), without observing the striking marks of reality and personal testimony in the accounts. As to the former incident: "It carries with it, as great literary critics have pointed out, the deepest inward evidences of its own literal truthfulness. For it so narrates the intercourse of 'a risen God' with commonplace men as to set natural and supernatural side by side in perfect harmony. And to do this has always been the difficulty, the despair of imagination. The alternative has been put reasonably thus: St. Luke was either a greater poet, a more creative genius, than Shakespeare, or—he did not create the record. He had an advantage over Shakespeare. The ghost in Hamlet was an effort of laborious imagination. The risen Christ on the road was a fact supreme, and the Evangelist did but tell it as it was." Other writers whose attitude to the Gospel records is very different, bear the same testimony to the impression of truth and reality made upon them by the Emmaus narrative.

It is well known that there are difficulties connected with the number and order of these appearances, but they are probably due largely to the summary character of the story, and certainly are not sufficient to invalidate the uniform testimony to the two facts: (1) the empty grave, (2) the appearances of Christ on the third day. These are the main facts of the combined witness.

The very difficulties which have been observed in the Gospels for nearly nineteen centuries are a testimony to a conviction of the truth of the narratives on the part of the whole Christian Church. The church has not been afraid to leave

these records as they are, because of the facts that they embody and express. If there had been no difficulties, men might have said that everything had been artificially arranged, whereas the differences bear testimony to the reality of the event recorded. The fact that we possess these two sets of appearances—one in Jerusalem and one in Galilee—is really an argument in favor of their credibility; for if it had been recorded that Christ appeared in Galilee only, or Jerusalem only, it is not unlikely that the account might have been rejected for lack of support. It is well known that records of eye-witnesses often vary in details, while there is no question as to the events themselves. The various books recording the story of the Indian mutiny, or the surrender of Napoleon III, at Sedan, are cases in point; and Sir William Ramsay has shown the entire compatibility of certainty as to the main fact with great uncertainty as to precise details. We believe, therefore, that a careful examination of these appearances will afford evidence of a chain of circumstances extending from the empty grave to the day of ascension.

When we examine carefully all these converging lines of evidence and endeavor to give weight to all the facts of the case, it seems impossible to escape from the problem of a physical miracle. That the *prima facie* view of the evidence afforded by the New Testament suggests a miracle and that the apostles really believed in a true physical resurrection, are surely beyond all question. And yet very much of present-day thought refuses to accept the miraculous. The scientific doctrine of the uniformity and continuity of Nature bars the way, so that from the outset it is concluded that miracles are impossible. We are either not allowed to believe, or else we are told that we are not required to believe in the re-animation of a dead body. If we take this view, "there is no need, really, for investigation of evidence; the question is decided before the evidence is looked at."

We challenge the tenableness of this position. It proves too much. We are not at all concerned by the charge of believing in the abnormal or unusual. New things have happened from the beginning to the present natural order, and the Christian faith teaches that Christ Himself was a "new thing," and that His coming as "God manifest in the flesh," was something absolutely unique. If we are not allowed to believe in any Divine intervention which we may call supernatural or miraculous, it is impossible to account for the Person of Christ at all. "A Sinless Personality would be a miracle in time." Arising out of this, Christianity itself was unique, inaugurating a new era in human affairs. No Christian, therefore, can have any difficulty in accepting the abnormal, the unusual, the miraculous. If it be said that no amount of evidence can establish a fact which is miraculous, we have still to account for the moral miracles which are really involved and associated with the resurrection, especially, the deception of the disciples, who could have found out the truth of the case. A deception, too, that has proved so great a blessing to the world. Surely to those who hold a true theistic view of the world this *a priori* view is impossible. Are we to refuse to allow to God at least as much liberty as we possess ourselves? Is it really thinkable that God has less spontaneity of action than we have. *We* may like or dislike, give or withhold, will or not will, but the course of Nature must flow on unbrokenly. Surely God cannot be conceived of as having given such a constitution to the universe as limits His power to intervene if necessary, and for sufficient purpose with the work of His own hands. Not only are all things *of* Him, but all things are *through* Him and *to* Him. The resurrection means the presence of miracle, and there is no evading the issue which confronts us. Unless, therefore, we are prepared to accept the possibility of the miraculous, all explanation of the New Testament evidence is a pure waste of time.

And so we return to a consideration of the various lines of proof. Taking them singly, they must be admitted to be strong, but taking them altogether, the argument is cumulative and sufficient. Every effect must have its adequate cause, and the only proper explanation of Christianity today is the resurrection of Christ. Thomas Arnold, of Rugby, no mean judge of historical evidence, said that the resurrection was the "best-attested fact in human history." Christianity welcomes

all possible sifting, testing, and use by those who honestly desire to arrive at the truth, and if they will give proper attention to all the facts and factors involved, we believe they will come to the conclusion expressed years ago by the Archbishop of Armagh, that the resurrection is the rock from which all the hammers of criticism have never chipped a single fragment.

The theology of the resurrection is very important and calls for special attention. Indeed, the prominence given to it in the New Testament affords a strong confirmation of the fact itself, for it seems incredible that such varied and important truths should not rest on historic fact. The doctrine may briefly be summarized: (1) *evidential*: the resurrection is the proof of the atoning character of the death of Christ, and of His Deity and Divine exaltation (Romans 1:4); (2) *evangelistic*: the primitive Gospel included testimony to the resurrection as one of its characteristic features, thereby proving to the hearers the assurance of the Divine redemption (1 Cor. 15:1-4; Rom. 4:25); (3) *spiritual*: the resurrection is regarded as the source and standard of the holiness of the believer. Every aspect of the Christian life from the beginning to the end is somehow associated therewith (Rom. 6); (4) *eschatological*: the resurrection is the guaranty and model of the believer's resurrection (1 Cor. 15). As the bodies of the saints arose (Matt. 27:52), so ours are to be quickened (Rom. 8:11), and make like Christ's glorified body (Phil. 3:21), thereby becoming spiritual bodies (1 Cor. 15:44), that is, bodies ruled by their spirits and yet bodies. These points offer only the barest outline of the fulness of the New Testament teaching concerning the doctrine of the resurrection of Christ.—*International Standard Bible Encyclopedia.*

The Historical Jokesmiths

THE EDITOR

"Found in the Charter Oak"*

THE New Haven Colony was founded in 1638 by wealthy church members from abroad. They took the Bible as their standard and statute. They had no other law. Only church members could vote, which was different from the arrangements in New York City in after years.

"The Connecticut Colony had a regular constitution, said to have been the first written constitution ever adopted by the people, framed for the people, by the people. It was at once prosperous and soon brought out the Saybrook Colony.

"In 1662 a royal charter was obtained which united the two above colonies and guaranteed to the people the rights agreed upon by them. It amounted to a duly authenticated independence. A quarter of a century afterwards Governor Andros, in his other clothes, and a reigning coat of red and gold trimmings, marched into the Assembly and demanded this precious charter.

"A long debate ensued, and according to tradition, while the members of the Assembly stood around the table taking a farewell look at the charter, one of the largest members of the house fell on the governor's breast and wept so copiously on his shirt-frill that harsh words were used by his Excellency; a general quarrel ensued, the lights went out, and when they were re-lighted the charter was gone.

"Captain Wadsworth had taken it and concealed it in a hollow tree, since called the Charter Oak. After Andros was ejected from the Boston office, the charter was brought out again, and business under it was resumed."

* Bill Nye's Comic History of the U. S. Illustrated by F. Opper. Published by Charles C. Thompson Co., Chicago, Ill.

"FOUND IN THE TEMPLE."*

"Probably about the time of King Hezekiah lived a great unknown student of the life and law of Moses. His bibles were apparently the Bible of Judah and the Bible of Israel, (J and E), or probably one book combining both of them. For afterwards he wrote the results of his study, and it is evident that these form the basis of his work. But he was greater than his teachers and wrote greater things than they.

"We can judge of him the more confidently because his book, unlike the others, has been found intact. As we read it, we try to reproduce him for ourselves. An enthusiast for righteousness and an enthusiast for Moses, we judge of him as meditating on God's dealings with Moses till the spirit of the old Legislator lived again in him. His book tells the events of the last month of the Desert wanderings. He gathers into it the essence of the teachings of Moses. He saw the deep spiritual import of that teaching. He brought to it perhaps a still deeper power through the influence of the Spirit of God on himself. The result is the noblest section of the Pentateuch.

"We know nothing about the history of the book. The manuscript disappeared and the world might never have known anything about it, but for the fortunate accident (humanly speaking) that brought it to light perhaps a century later. The story of its recovery is told in 2 Kings 22:

"It is a day in the eighteenth year of King Josiah, B. C. 621. Jerusalem is stirring with excitement. No one can talk of anything but the news from the temple. *"They have found the Book of the Law in the house of the Lord."* The King had sent down Shaphan the scribe, to settle about the workmen's accounts for repairs to the Temple. And after settling the accounts the High Priest showed Shaphan a roll of a book which he had found in some of the Temple's chambers during the repairs. So the King summoned a great gathering of the elders of Judah and Jerusalem to meet him in the Temple for the reading of the Roll.

"Then comes the picture of the day of the Assembly. The King is standing by the pillar in the Temple, reading in the ears of the crowd, the words of the sacred Roll. The chief men of the nation are standing around him, amongst them, most probably young Jeremiah the prophet, the King's great ally in his work of reform. And wonder and dread fall on them all as they hear. They are evidently deeply stirred and solemnized. 'And the King stood by the pillar and made a covenant before the Lord to walk after the Lord and to keep His commandments and His testimonials and His statutes with all his heart and all his soul, to confirm the words of the covenant written in the book. And all the people stood to the covenant.'

"This is the most striking event in the whole History of the Making of the Bible. Here is evidently a Book regarded for some reason as of divine authority, a Book which King Josiah and the people clearly regard as an ancient Book of the Law, which had been known before and which had been for a long time lost. The whole story forces that impression on us.

"But what book was it? All students of the subject are practically agreed that our Book of Deuteronomy, or part of it, was the Roll which Hilkiah found. It was the first appearance of what we may call a "People's Bible." Other collections of laws and history were in the keeping of prophets and priests. But never before was such a book as this, a book for the people, published to the people, telling in noblest form the thoughts of their great Lawgiver, preaching and teaching and beseeching the nation to return to the Lord their God."

It may seem impolite, and even discourteous, to spoil such a good story by asking a question or two. The record is all we have to go by. The Jokesmith is endeavoring to falsify the record by suggesting that instead of finding "a book which Josiah and the people clearly regard as an ancient Book of the Law, which had been known before and which had been for a long time lost," as he has taken

* *The Bible in the Making,* in the Methodist Conference Course of Study, J. Paterson Smyth. ("Made in Germany.")

the pains to put into his fable, he leaves it to the reader to infer that the Book by the Great Unknown, which he has described above was somehow substituted for the original. By a slip he says it was "the first appearance of a book such as never before was published to the people." The whole story in the record shows that it was recognized by all as the lost Book of the Law. By another slip the Jokesmith fails to suggest how the pseudo Book of the Law, written a century before, should be maneuvered into such a striking debut at such a favorable epoch, and win instant acceptance as the Book of the Law.

Kuenen, "an acknowledged representative of the whole world's best scholarship," meets the case very satisfactorily. He says, "It is certain that an author of the seventh century B. C., has made Moses himself proclaim that, which, in his opinion, it was expedient in the real interests of the Mosaic party to announce and introduce. The author and his party cannot have made the execution of their program depend upon a lucky accident. If Hilkiah *found* the book in the temple, it was put there by the adherents of the Mosaic tendency. Or else Hilkiah was of their number, and in that case, he pretended that he had found the Book of the Law. 'Now or never' the Mosaic party had to gain their end."

Dr. Mead says, "Here it is squarely avowed that the successful introduction of the new code, and the securing of Josiah's adoption of it, were the result of a bold artifice, a 'deception,' an end gained by 'cunning.' They practiced downright fraud in order to gain their 'pious' purpose. Then Christ is made to ratify, as of divine authority, a book which is largely a work of forgery and falsification of history. If Jesus was either so ignorant as not to know that the Scriptures, to which he ascribed divine authority, were vitiated by fraud, or so unscrupulous as to endorse them, although he knew of the fraud, then he cannot be the Truth, the Way, the Life. But we are sure that in Him are hid all the treasures of wisdom and of knowledge, and that, therefore, He cannot have been either thus ignorant or thus unscrupulous; consequently we cannot and will not believe anyone who pretends to have discovered that the Bible is full of fictitious history, fraudulent legislation, and supposititious homilies."

The most prolific propagandist in orthodoxy is Prof. Kent, of Yale. He never minces matters. He is jaunty, sure, complaisant and very skilful. We have paid him the honor of discussing his output at considerable length through these six years. Judge Lamb dealt with him by the Rules of Jurisprudence and every time dismissed him as an untrustworthy witness who would be barred from any Court.

In discussing the Literary Setting of the Book of Deuteronomy, he says: "Later generations, recognizing that Israel's early judge and prophet had laid the foundations for all later Hebrew legislation, naturally regarded him as the author of that remarkable collection of exhortations and laws found in the Book of Deuteronomy. Its literary setting is dramatic and appropriate. The laws and exhortations anticipate the various needs that arose in the later experiences of the Israelites in Canaan. As the Hebrews were about to pass from the wilderness to the conquest of Canaan, Moses is represented as giving these detailed laws in the form of a long prophetic address. In a very real sense the implications of this literary setting are historically true. Later prophets, like Amos, Hosea, Isaiah, still further interpreted the fundamental principles of Israel's faith. Their disciples formulated these principles in the definite laws found in the Book of Deuteronomy. It was, however, the initial work of Moses that made this later national and social development possible. It was his spirit and faith that inspired his race to conquer and achieve. It was his simple prophetic message that lay at the foundations of the growing body of Israel's legislation. Though in divine Providence other voices and other pens determined the final form of the laws, they nevertheless represent Moses' message to his race in the midst of its new life and environment."

We submit that it would be difficult, if not impossible, to find in human literature the superior of the above for effrontery and insolence.

Will not every sane and honest reader jeer at its pious platitude that Divine Providence had become a *particeps criminis* in the fraud and forgery by endorsing the output of other voices and pens in the name of Moses? Would it be tolerated for an instant if Washington or Lincoln, instead of Moses, had been the victim of such chicanery? No scholar is more competent to speak with unquestioned authority than Prof. Green. The opening sentence of the Preface of his great work on *The Unity of the Book of Genesis* is the last word needed by all but Huns or their allies or dupes.

"All tradition, from whatever source it is derived, whether inspired or uninspired, unanimously affirms that the first five books of the Bible were written by one man and that man was Moses. There is no counter-testimony in any quarter."

Our purpose in contrasting these two *Jokesmiths*, is, to show that one is exactly as veracious and historical as the other. One openly poses as a Joker—the other as a Creator of the Word of God. Methodism has reached a pretty low level if "The Bible in the Making," is given a place in the Ministerial Course of Study. Give Bill Nye an equal chance, or far better, steer clear of the so-called scholars whom Jesus had in mind when He said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John 8:44.

Methodist Ministerial Training

Are the Books Vicious?

BY GEORGE P. MAINS, D.D.

CONCERNING the discussion of the Conference courses of studies, as alluring as the subject is in itself, I do not propose to make contribution further than to suggest that, after most careful reading of the entire published statements by both sides, I am convincingly impressed that the General Conference Commission having the entire matter in charge has, upon the whole, acted with fine devotion, wisdom, and discretion. First, it had an exceedingly difficult and critical task to perform. Second, while in process with its work, the Commission appealed most openly to the entire Church for suggestions and advices from any one who had such advices and suggestions to offer. Third, the Commission, with wide and discriminating knowledge of existing and adaptive material which it could utilize, material in itself not overabundant, impresses me, as on the whole, to have acted as wisely as could in all reason be demanded. Fourth, when the Commission had completed its work, a work officially approved by the Bishops, it was not even claimed that the product was perfect. The ideals of the Commission were far in advance of any results which could be constructed from available material. The Commission, when its initial task was done, had a forecast of study courses for our average ministerial candidates far more adaptive and helpful than were at all possible of construction from sources at their present command. Fifth, it would be quite beyond reason to assume that the final work would escape adverse criticism. The ability to assail is a much more common gift than the ability to construct. Sixth, in the light of the results so far developed, it seems entirely safe to assume that the enlightened and overwhelming conviction of the Church will stand unhesitatingly in support of the Commission. This is not to say that the work so far achieved is perfect. The discussion developed will doubtless suggest some valuable lessons for future heeding by the commission itself.

The agitation concerning textbooks for the Conference courses suggests other and significant questions in connection with many of the recent and prominent publications of the Methodist Book Concern. In my judgment the time is ripe

for a frank setting forth of the situation to the lay mind of the church. It is my purpose in this article to state as clearly as I may some historic facts. As illustrative of these facts, I select seven books bearing the imprint of the Methodist Book Concern, namely: "The Bible," by Prof. Arthur S. Peake; "The Bible as Literature," by Prof. Irving F. Wood; "Old Testament History," by Prof. Ismar J. Peritz; "The Books of the Pentateuch" and "the Psalms and Other Sacred Writings," by Prof. Frederick Carl Eiselen; "The Sources of the Hexateuch," by Prof. Edgar Sheffield Brightman; "The Religious Teachings of the Old Testament," by Prof. Albert C. Knudson.

It is, of course, to be recognized that these authors are not traversing common ground for the same identical ends. At many points where they are in harmony, some will give greater emphasis to some features than do others. Now what are some of the fundamental things in which these six authors are in agreement?

1. They are in agreement as to the documentary sources of the Hexateuch. The "Documentary Hypothesis" is based upon four distinct sources. These sources are indicated, respectively, by the letters J E D P. J stands for the Jehovistic and E for the Elhoistic sources; the former representing territorially the Judaic, and the latter the Ephramitic kingdom. These embrace the earlier historic documents now extant of the two kingdoms. D is principally represented in the book of Deuteronomy. P, the latest, represents the Priestly document. The respective dates of these documents are approximately stated as: J. 850, and E, 800 B. C.; D, 621 B. C., the date of the discovery of Deuteronomy; P, late in the first half of the fifth century B. C. Quoting from Professor Brightman: "To J is referred about half of Genesis, a sixth to Exodus, a fifteenth of Numbers, and a few verses in Deuteronomy. E is credited with having furnished more than a fourth of Genesis and Exodus, about a ninth of Numbers, and . . . a few verses in Deuteronomy." D embraces the most part of Deuteronomy, as we now have it. P, the Priestly document, forms the framework of the Pentateuch, and includes about a fifth of Genesis, nearly a half of Exodus, the whole of Leviticus, nearly three-fourths of Numbers, and a few verses of Deuteronomy.

The history of the editorial revisions and combinations of matter covered by these four documents is diagrammed as follows: The substance of J and E, "more or less revised and enlarged," was united in a composite document at about 639 B. C.—D was incorporated with the JE combination in the early Captivity. The Pentateuch as a whole was practically completed by the supplementation of P somewhere not far from 444 B. C. Professor Brightman's book is devoted to a scholarly and luminous classification of the matter contained under these various documents for the use of readers and students of the English Bible.

2. From the premises as thus set forth, several logical and incontrovertible sequences follow. It is evident, for instance, that the Pentateuch, as we have it now is, in its completeness, one of the later productions of Old Testament authorship, and could not have been written by Moses. This is not to deny a Mosaic origin for much of the history and teaching as finally passed down through the documents to be embodied in the final and completed literary product.

3. It is obvious that the literary order of the books of the Old Testament, as now presented in the English Bible, does not represent the chronological order of their original production. The writings of the literary prophets, such as Amos and Hosea, and their immediate successors, come nearest to being the unrevised earliest literary writings of all the Old Testament products.

4. Modern Old Testament scholarship, as represented by a consensus of these authors, calls for some very decided revisions in the popularly received traditional views of the Old Testament books. For instance, David, from time immemorial, has had the credit for writing the Psalms. David was undoubtedly a musician and a singer, and it was but natural that the tradition of his authorship of Psalms should have come down through the uninformed ages uncorrected. Professor Eiselen is one of the fairest-minded critical expositors of Old Testament history. He states very fully the reasons given in support of the Davidic author-

ship of the Psalms. But he is forced to conclude that, at the most, David could have been author of but very few of our Psalms. The present consensus of Old Testament scholarship makes the authorship of a great majority of the Psalms post-exilic.

5. Books which have commonly been considered among the earlier products of Old Testament development, such as Job and Daniel, are now placed among the latest—Job "probably not earlier than B. C. 400; Daniel around 167 or 165 B. C."

6. These authors lend themselves to the view of a gradual growth or unfolding of the divine revelation upon human thought and knowledge. Professor Peritz, speaking of the era of the literary prophets, says: "The outlook has now become remarkably broader and deeper: there appears a new emphasis upon ethical principles; nationalism broadens into universalism; henotheism or monolatry into monotheism—features which constitute the uniqueness of the religion of the Old Testament."

Such are a few from many significant facts and implications bound up in the books as named. Are these books agencies of error? Some would say so. Some would be sufficiently coarse and dim-visioned as to brand their authors as "infidels." These authors are all in very responsible positions as teachers of youth. If their views are wrong, they are dangerous men. If so, they ought not only to be displaced from their seats, but they should be driven forth deeply branded with ecclesiastical censure.

But these men cannot be morally bad. They are each and all men of devout spirituality. They are not likely to be fatally in error. They are students: scholars, broad, rich, and expert in the knowledge which makes their very work authority. Note the company they keep. They live habitually and in vital fellowship with the foremost evangelical and constructive university scholarship of the world. They are in close intellectual and convictional agreement with world-authors, such as have produced those monumental and peerless works—Hastings' Bible Dictionary, and that still greater *magnum opus*, the Encyclopedia of Religion and Ethics.

Doubtless much in the teaching of our authors may, at first introduction, appear new and strange to many minds. This result is always incident to new introductions to large and rich territories of truth. But these men themselves are the prophets and teachers of a glorious dispensation. They are not destroyers. They believe profoundly in the Bible as, in all the world's literature, the one matchless and unapproachable record of God's revelation of Himself in human history and experience. They sit in devout reverence at the feet of Jesus Christ. It is not for this article to dwell upon their constructive mission. It is of such men that Dean Brown of Yale University, himself bred at Methodist altars, speaks when he declares that their work has saved for him his Bible.—*Zion's Herald.*

RICHEST FRUIT ON OLD VINES

THE famous grape-vine at Hampton Court, England, is probably the oldest large grape-vine in the world. As its keeper was telling a visitor how many clusters of grapes it bore, the visitor's attention was called to the fact that the grapes were small. "Yes," the keeper replied, "an old vine can not bear as large grapes and as large clusters as a younger one, but they are richer and sweeter and finer in flavor. They are for the table of the Queen." In one thing this grape-vine differs from the best of old Christians. In the real, true sense, the old Christian not only bears the richest, sweetest fruit, but he bears an increase in quantity in correspondence with increase in growth in grace or in the Christ image.—*Christian Herald.*

If we adhere to the principles taught in the Bible our country will grow and prosper in the future; but if in our material prosperity we ignore the teachings and authority of the Bible, nobody can tell how soon we will drop from the height of our fame into deep obscurity.—*Daniel Webster.*

Modern Methodist Champion

BY THE EDITOR

THE Church has expectantly awaited His delayed coming. No representative voice had been heard, congratulating the denomination upon the new theological era about to dawn. The silence of the Bishops—our honored and beloved leaders—will not be misunderstood, and needs no explanation or defense. Their displacement from the great privilege and duty of training Ministerial Candidates for a century was without excuse or courtesy. Their successful labor had been their glory and the safety of the Church. Its abrupt ending savored much of the surprises to which the political world has become familiar, when a place is desired for a Plan or a Man—or both.

No Editor, to whom had been delegated the voicing of the Church's needs and responsibilities has found time or felt it a duty to emphasize the advantages of the new dispensation over that of the past century. No head of a denominational school of any grade, has sought the privilege of portraying the blessing of the advance from the archaic to the novel. They may not have been convinced of the propriety or wisdom of installing modern scholarship of the Hun type as the dictator of religious training in an Orthodox Ministry.

The only voice heard, has been that of the Director General of Ministerial Education, who is the Secretary of the Commission. We have shown by reviewing one of his books that he is assured in advance of the approval of the two Universities in Germany, of which he was a student—Berlin and Halle-Wittenberg. He can also secure, as he has shown at Delaware, Ohio, recently, all the needed aid and co-operation of other fellow German students to lift Methodism to the high level of German Scholarship.

We quote in this number, page 138, the long-expected herald of the new day-dawn. He is a distinguished man, who has been highly honored by the Church. He has held several important official positions, the last being Publishing Agent of the Book Concern for twenty years. The closing period of this position was somewhat stormy because of a Book of which he was the author and publisher. As the Watchman of the Fold, he was expected to protect the flock from the foe. Instead, he himself opened the door and let him in. It was the first time in the history of the denomination, that an official selected as the defender of the faith, became its assailant. The loyal brethren made his visits to their Conference interesting and somewhat annoying at times, by their heated and emphatic reprobation.

As we shall review the Book in the near future, we will merely, at this time, characterize it very briefly. It contains nothing new. It is only a late revamping of the guesses, inventions, and fables of German Scholarship. As we have shown elsewhere, the unspeakable Astruc offered a Conjecture, which Eichorn called Higher Criticism, and a host of ambitious German Scholars, anxious to be in at the death of the Word of God, joined in making other additions, until we have the completed product of the Documentary Theory. This, Dr. George P. Mains, now gives a pious and sacred character, in his Book, entiled *Modern Thought and Traditional Faith.* If the name were intended to fit its contents, it should have been, *German Infidelity vs. Revealed Truth.* Not an original thought is offered on "Old Testament Origins"; but a carefully prepared record of the claims of German authorities puts the case very clearly. It states as established facts the fables of the four Original Documents, J E P and D, and the Redactor who tinkered here and there and finally united the batch of fragments in the one great Book of Moses, known as the Pentateuch. He concludes the chapter with a statement concerning Isaiah, which, "it seems indubitable cannot be the work of a single author, but the product of different authors and of distinct periods."

It will be apparent to our readers that the attitude of the book indicates his relation to the New Course of Study. He would naturally be anxious to have the

Textbooks of the Course in harmony with the standards which he had given to the Church in 1911.

The endorsement of the Course of Study as quoted from Zion's Herald, will receive but little notice at this time. He gives a list of books by six authors, which have been published by the Methodist Book Concern. He claims that they are all in agreement with his positions as given in the Article and in his book. As a "frank setting forth of the situation to the lay mind of the Church," he quotes from these authors as to the fundamental things in which they are in agreement. We have reviewed the books of Prof. Wood, and Prof. Peake, and have shown that they are but echoes of their German Masters and have no right to be quoted as possessing the faintest shred of orthodoxy with regard to these points.

Professor Eiselen and Prof. Peritz are natives of Germany. They received their education in German schools. We have shown both only echo the Hun theories concerning the Bible and are not competent witnesses in the case.

Professor Brightman was a student in Germany in 1910-1912. He is the reputed author of the *Sources of the Hexateuch.* All the seven books named by Dr. Mains "are in agreement as to the documentary sources of the Hexateuch," he assures us. We would prefer to have some evidence that there ever was a *Hexateuch.* The International Standard Bible Encyclopedia says: "It is admitted that there is no trace of any such work as the *Hexateuch* anywhere in tradition."

Dr. Green, late of Princeton University, in the opening words of the Preface of *The Unity of the Book of Genesis,* says:

> "All tradition, from whatever source it is derived, whether inspired or uninspired, unanimously affirms that the first five books of the Bible were written by one man and that man was Moses. There is no counter-testimony in any quarter."

The Librarian of the Union Theological Seminary, New York, courteously gave us permission to compare Prof. Brightman's Hexateuch with the Oxford Hexateuch. The latter was issued in 1900. The authors were the Society of Historical Theology, Oxford, England. The Editors were J. Estlin Carpenter, M. A., and G. Hanford-Battersby, M. A. There are two volumes; the first containing a voluminous History of Biblical Criticism; the second, the Text, with notes and references. It is a monumental work, showing that the collaborators devoted vast research and examination of many References to produce the *Hexateuch,* as they termed it. We compared Prof. Brightman's work with that of his predecessors of 18 years before. It was apparent that the differences, if any, were merely verbal, occasioned by the former using the American Revised Version and the latter, possibly the English Revised Version.

So far as we could discover with quite careful searching, Prof. Brightman never mentions the *Hexateuch,* which preceded his by 18 years. Prof. Brightman's book is nothing but a gleaning from so-called scholars who venture nothing but theories, and guesses, *or, it may be, a copy of the Oxford edition.*

Professor Knudson in the other book, *Beacon Lights of Prophecy,* says in his Preface: "The main conclusions of Modern Biblical scholarship are assumed and occasionally stated, but not discussed." As in all discussions of the Prophets, Isaiah is the touch-stone that reveals the attitude of the author. He divides Isaiah into two Books: the first containing Chapters 1 to 39; the second, from Chapters 40 to 66. The second Book is by Deutero-Isaiah. The first 39 chapters remaining for Isaiah, proper, are deleted by portions claimed to be later additions. He has left Chapters 1 to 23, and 28 to 33, with scattering fragments still to be removed. All this without the slightest shadow of evidence, and in face of the universal acceptance of the book from the very beginning as the one great Book of Prophecy, by the greatest of Prophets, Isaiah. Prof. Knudson doubtless obtained the new light he has shed on this problem, at Jena and Berlin, Germany, where he was in 1897-8.

The average reader would have more respect for these boasted "modern scholars," if they would frankly say, "we repeat what we learned at a German

university, or quote from a German textbook." Dr. Mains would better have said in his first book in 1911, what he said in his second book, *Christianity and the New Age,* in 1914:

"For the entire valuable process of emancipating the Bible from the fables of tradition, from unscientific dogma, from mystical and meaningless allegory, and from the domination of priestly authority, we are more indebted to the German than to any other single nation. The German mind is plodding and thorough to the last degree. It does not know the mood of surrendering a subject until the last question which may inhere in the subject itself, has been answered. A review of critics from Semler to Wellhausen, puts before us an illustrious procession of the very giants in German scholarship. The measure of unremitting toil, the exhaustive investigation, which this army of scholars has given to Biblical problems, is something vast, well-nigh beyond imagination. It is safe to say that no subject of scientific interest to mankind has received more competent attention, more searching investigation, or more patient study, than that which has been given to Biblical problems by German scholarship. It is due to say that for unbiased study of Biblical questions, for their examination in the pure white light of rational thought, the German University has afforded exceptional opportunity to its scholars. Under state management, the university has been the one center inviting free investigation of all subjects of thought with immunity from priestly censorship and from the fear of ecclesiastical ostracism."

It may be doubted if in print, can be found a broader, more comprehensive or more flattering tribute to the Hun than this.

Canon Dyson Hague, M. A., of Wycliffe College, Toronto, Can., in an article on the History of the Higher Criticism, names the leaders of the movement, after the Conjecture of Astruc had been given to the world. He names a few of the most conspicuous, Eichorn, Vatke, George, Bleek, Ewald, Hupfeld, Graf, and Wellhausen. They were rationalists whose views he gives briefly thus:

1. They denied miracles and the validity of any miraculous narrative. Miracles were legendary or mythical.
2. They denied prophecy and the validity of any prophetical statement. Prophecies were conjectures, coincidence, fiction or imposture.
3. They denied the reality of revelation. They were unbelievers of the supernatural. Their hypothesis were constructed on the assumption of the falsity of Scripture.
4. The Bible was a mere human product. It was a stage in the literary evolution of a religious people. It was not given by inspiration of God, and is not the Word of the Living God.

The pamphlet issued by the Commission on the Course of Study, makes a great point of the fact, that "the attacks on the Course of Study are quite as much attacks upon the Board of Bishops as upon the Commission." We have no brief to speak for the Board of Bishops or any member of the Board. We know no more of Episcopal plans, purposes and methods, than the average minister, although two brothers were on the roster of the Board. We know all the Bishops and believe implicitly in every one.

We would not believe any one of them would approve a book in harmony with the Hun theology. *We would not believe* they would aid in creating or authorizing a Course of Study that would undermine the faith of every Student in the fundamentals of Orthodox Christianity. *We would not believe,* they would inculcate to any young minister, directly or indirectly, any erroneous and strange doctrines contrary to God's Word," and then pledge him to "withstand them with all diligence," in the solemn Ordination Ritual, requiring him to repeat aloud, "the Lord being my helper."

It is so unthinkable, we can imagine no evidence that would convince us of such a moral lapse by men of such high standing, lofty devotion, and pure and holy lives. We would resent the suggestion as an invention of Satan to defame Saints of God.

All that I have taught of art, everything that I have written, whatever greatness there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact, when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—*John Ruskin.*

Unity of the Human Race; its Bearing on the Theory of Evolution

BY PROF. L. T. TOWNSEND, D.D., S.T.D.

WHILE this subject may not be considered vital in our discussion, still it has a bearing upon it, and if passed over, the author's silence might be misinterpreted and evolutionists likely enough would ask a few questions.

Tradition. Among the sources of information in support of race unity, attention first is called to tradition.

It is found that the ancient Egyptians, Chaldeans, Phœnicians, Persians, the Aztecs of Mexico, and the more recent Scandinavians, Laplanders, Figi Islanders, and the tribes of North American Indians, abound in folk-lore, and it is conceded by those well informed on these subjects, that this lore would not have been invented were there no historic reality back of it, and when appearing among widely scattered people, tradition is to be accredited with having real historic value.

M. Francois Lemormant, in a book entitled *Beginnings of History,* makes this statement:

> "A tradition everywhere exact and concordant cannot possibly be referred to an imaginary myth. Events of great interest, making a powerful impression upon the minds of the first parents of our species, never could be entirely forgotten by their descendants, and it is not unreasonable to suppose when there is a concurrence of several traditions from different sources, that the truthfulness of such accounts is even more to be depended upon than are the unsupported written records of any one ancient historian."

The words of Wilhelm von Humboldt are confirmatory, and we may say representative, of other eminent investigators:

> "Ancient traditions which we find dispersed over the surface of the globe, like the fragments of a vast shipwreck, are of the greatest interest in the philosophical study of our species. They retain the impress of a common type, and present a resemblance that fills us with astonishment."

Assuming for a moment that there were a first man and woman, endowed with intelligence, and that there had been revealed to them an account of their origin, together with other revelations of personal interest, also an account of the origin of the world and other matters of a thrilling character, it is certainly reasonable to conclude that those accounts would have been handed on to later times without much impairment. And in those early ages all this the more easily could have been done because the people then were long lived and were freed from the multiplied distractions of modern times.

Assuming then that Adam was the first man (there is no evidence that there was any other), and that Moses was the writer and compiler of the first books of the Old Testament (all attempts to establish any other authorship are proving abortive), it is easy to bridge the intervening years between these two men. Following the generally accredited chronology, it is found that Methuselah was contemporary with Adam during a period of 243 years, and was under the same roof with Shem 98 years; that Shem was contemporary with Isaac, and Isaac with Judah, and Judah with Ezrom, and Ezrom with Moses. Here, therefore, is an uninterrupted line of communication from the starting point of the human family, to the remarkable written records from the pen of Moses. Incidentally, this also may be said: that those records harmonize with widespread traditions, barring this difference, that the Mosaic records are free from the inconsistencies and grotesquenesses that during the passing years had crept into some of the traditions that have been handed on to the more recent times.

Among the concurrent traditions that have found a place with different peoples, is the one reporting a primæval home, consisting of a human father and

mother, whose descendants after a while were scattered over the earth. These, and other related traditions, were referred to by such early historians as Berosus, Nicholas, Josephus, early Greek and Latin travellers, and Spanish explorers.

In one of his recent books A. F. W. Ingram, Lord Bishop of London, speaking of traditions that relate to the primitive state of innocense, gives this enumeration:

"The ancient Egyptians looked back upon the terrestrial reign of the God Ra as a time of purity and happiness; all the Aryan nations believed that the first age of humanity was one of innocense and bliss; among the Greeks it was an 'age of gold;' among the Persians, out of 12,000 years which they assign to the world, the first 3,000 are 'the pure age.'"

Then, after insisting that these ethnic traditions strongly confirm the Bible account of the original condition of man, the bishop pertinently asks these questions:

"If the human family sprang from apes and tigers, so that our natural depravity is merely the leftover of man's original "animalism," as some people hold, why are there no traditions among the nations to that effect? Why do all the traditions agree on depicting the original state of man as one of integrity and unalloyed happiness?" *

* See also Jevons, *Introduction to the History of Religions;* Maurice, *Ancient History of Hindostan,* vol. ii; and George Smith, *Patriarchal Age.*

Written History. It is hardly necessary to say that written history, as a source of information concerning race unity, is confined almost entirely to the Bible, whose teaching is pronounced on the subject, and is this: that all mankind has descended from a single pair. The genealogies, and catalogues of the Old and New Testaments, including the antediluvian, patriarchal, and apostolic ages, point to race unity, and in no other direction. In the Book of Genesis it is explicitly stated that the inhabitants of the earth, as late as 2200 B. C., consisted of one people, and "were of one language and one speech." (Genesis XI. 1-9.)

In the scheme of New Testament redemption, every human being is viewed as having blood relations with the first man, who bore the name of Adam. And it is no less explicitly stated that Greeks and barbarians have a common origin, and that "God, who made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth." (Acts XVII 24-26.) And we may add that the world contains no early historical literature of accredited value that in any way contradicts these Bible revelations.

A Common Cradle for Humanity. Another fact in support of race unity, that we are sure no one whose opinion is worth considering will question, is this: All recent reliable evidence, either traditional or historical, goes to show that there was "a mother regent," or common starting point for the human race, and that it is not to be found in Africa, Europe, or America, but in Asia. There, and there alone, as Professor Osborne says, was "the cradle of human evolution." The exact locality, however, never yet has been found, and was lost, without doubt, amid the geological changes that have taken place, during the intervening centuries.

Among the several acknowledged authorities, who regard Asia as the original home of the human race, and who maintain, not only on traditional, but on other grounds, that the first family consisted of one man, and one woman, and that from them the entire race has descended, is John Christoph Adelung, the eminent German philologist and librarian at Dresden. The following are his words:

"Asia has been in all times regarded as the country where the human race had its beginning, received its first education, and from which its increase was spread over the rest of the globe. Tracing the people up to tribes, and the tribes up to families, we are conducted at last, if not by history, at least by tradition of all old peoples, to a single pair, from which families, tribes, and nations have been successively produced."

This opinion is supported by such well qualified scholars as Lassen, Burnouf, Ewald, Renan, Obry, Hőfer, Senart, Maspéro, and many others.

Biological Evidence. That branch of the study of humanity that M. Broca calls "The Biology of the Human Race," affords still further evidence in support of race affinity and unity.

Biological evidences in favor of race unity and of a common origin for mankind that have been dwelt upon most frequently, are the possible amalgamation of all branches of the human race, and that they all have the same pulse-beats and inhalations per minute, the same average temperature, and, essentially, the same wants and passions.

And even differences in color are no longer a barrier against accepting the theory of race unity. The blackest black man, on scientific grounds, cannot be ruled out of the family circle. White people may be tanned for life by long exposure under an African tropical sun. Bishop J. C. Hartzell, who has travelled more extensively in Africa than any other American, more, perhaps, than any other man living, is authority for the statement that there is a large population in Africa, whom he calls "Black Jews," who are the lineal descendants of the children of Israel, and who have become black through long residence in the torid zone, where they have been living.

But more to the point is the fact that the biology of the human race, through the process of elimination, enables us to detach the human race, white, yellow, copper, and black, from the entire lower animal kingdom. The ape family has been supposed to have the strongest claims to affinity; but the anatomy of even the hand and foot of man and ape, say nothing of other resemblances, secures the unity of the human race against all such intrusion. An article on "Chiromancy of the Orang-utan," translated from the *Cosmos,* (Paris) by the *Literary Digest,* is in point.

After comparing the shape of the hand of man and that of the great man-like ape, and after careful analysis of the lines on the palm of each, the conclusion reached by the writer is this: "There can be no possible community of descent between man and the ape." This difference between the two hands is shown by Professor Goodsir, of Edinborough, to be functional, and that the hand of man was from the beginning so made as to grasp a sphere, while the ape's hand can only grasp a cylinder, such as the branch of a tree. The evolutionist has insisted that this difference is developed after birth and from the different uses to which the hand of each is put; but Sir William Turner shows that this is not so. He says:

> "These lines exist on the infant's hands at the moment of birth, and I have seen them in an embyro not more than 3½ inches long. They appear on the palm months before the child can make any use of its hands . . . The lines are therefore not acquired after birth. . . . They must, therefore, be regarded as hereditary characteristics transmitted from generation to generation, to all human beings."

Then the article in the *Cosmos* adds:

> "It is not the future, O chiromantists, that is revealed to us by the lines of the hand; it is the past! It is the whole past of the human species, since the first man. . . . Adam was a man like us, and not the hypothetical ancestor, more monkey than man . . . who never existed, since he has not transmitted to us the lines of his hand!"

The difference between the human foot and that of the ape is likewise noteworthy, though it should be said that the ape's foot is no foot at all, but a hand fitted to grasp the branches of trees like his other hands, and, of the two, the so-called foot is the better adapted for that purpose. The scientific term applied to all the ape and monkey families is *quadrumana,* that is, four-handed creatures, from which a two-handed and two-footed animal, on anatomical or biological grounds, never could have been evolved.

Though the biology of the human race furnishes much else in support of race unity, we need mention only one other characteristic feature, which is a bony projection on the lower jaw, covered with hair, skin and fat, called the chin. It is found to have neither muscle nor ligament attachment; in fact, it has no functional use whatever, so far as is known, unless Sir Ray Lankesler's far-fetched

suggestion of "sexual selection" is adopted, which is, that the chin developed because attractive to the opposite sex; a view that, scientifically, is unworthy of a moment's consideration.

Now, what is to be noted is this, that while all the different races of mankind, from first to last, have chins, more or less prominent, yet, on the other hand, the entire rest of the animal kingdom, including those members of the monkey family, that the most closely resemble human beings, such as the gorilla, chimpanzee, orang-outang and gibbon, are destitute of the chin formation. The only animal that has anything approaching the chin feature is the elephant, but that which he has only remotely resembles the human chin.

Two conclusions, therefore, are reached: First, since the chin has no functional use and is now no less or more of a chin that it was at any time in all past ages, its development on the theory of evolution must be set aside as untenable. Second, the chin, being universally and exclusively human, makes for the unity of the human race, and also makes against any organic or biological union with any of the lower orders of living things.

Intellect. The intelligence of the human race the world over, and history through as compared with all other branches of the kingdom of living things, is suggestive. Some animals in the brute world know enough when cold to gather about a fire, but none of them ever set about the kindling of a fire, or the keeping it going after kindling, either to warm themselves or cook their food, but man from the earliest time and in his lowest conditions, has made use of fire whenever needed.

No animal in the brute kingdom, except by imitation, can construct a rhetorical sentence; and the power of imitation, as in case of the parrot, is confined to exceedingly narrow limitations.

But anthropology, archæology, and history, show clearly that from the very earliest times of which anything is known, men could talk, and write, and other men could understand their talk, and read their writings.

No animal is known of skill sufficient to invent a tool-making machine, or to use, without help, such a machine when it is made. But man in all past time has had such skill in this business that he has been properly called "a tool-making and tool-using animal." And the lowest races of mankind, even in the earliest prehistoric times, show that they adapted means to ends in their rude tool-making.

Professor Romanes, after collecting the manifestations of intelligent reasoning, from every known species of the lower animals, found that they all together only equalled the intelligence of a child fifteen months old. Though diligently searched for, there can be found no such almost boundless mental outlook in any of the lower animals as is common to the human family. It has been well remarked that "it would be absurd to try to teach an elephant geology, an eagle astronomy, or a dog theology, yet there is no race of human beings but has capacity to comprehend, in a measure at least, these sciences.

The Science of Philology. The fundamental forms of human speech, the monosyllabic, agglutinative, and inflectional, are found to have such kindredship in both their vocabulary and grammar as to establish a common origin.

While at present there are approximately 6,000 spoken languages, yet of this large number only five or six are more than a thousand years old, and manifestly are derivitives from previously spoken tongues. And the fact that words from the earlier and more widely separated tongues easily can be incorporated into one another, and that certain roots bearing striking resemblances are found in tongues that in other respects are greatly dissimilar, suggests that there was a primitive speech from which all languages, ancient and modern, may have been, and probably were, the outgrowth.

The opinion of men who are acknowledged authorities on these subjects will, of course, give strength to the argument.

Canon Farrar, in his *Language and Languages,* in a passage of much brilliancy, points out the identity of different tongues of one of the most important of the great families of speech. He shows that nine of them, the Sanscript, Zend, Armenian, Greek, Latin, Lithuanian, Slavonian, Gothic, and German, when placed side by side, must have had, at no very distant date, a common origin. The following is his statement:

"It can no longer remain doubtful to any reasonable man that the stately Brahman, and the gay Frenchman, and the restless Albanian, and the Irish peasant, and the Russian serf, and the Lithuanian farmer, and the English gentleman, and the Dutch boor—nay, even the poorest outcast wandering Gipsy—all speak languages which were once a single and undivided form of human speech, and are all sprung from ancestors who radiated from one geographical center which was their common home."

Professor Max Müller shows from certain radicals which have been current in the Turanian, Semitic, and Aryan branches of speech, that beyond any question those tongues had a common origin.

Chevalier Bunsen and Professor Robert Gordon Latham, in their study of the Indo-European and Coptic families of speech, reach a similar conclusion as to a common origin.

Dr. John William Donaldson, after careful investigation, insists that the two great branches of human speech, the Slavonian and the Semitic, are from the same source. Dr. Joseph Edkins, in his admirable book, entitled *China's Place in Philology,* shows, by means of Chinese monosyllabic radicals, that the lines of affinity are so strong between the Chinese and other languages of the Old World that a common origin cannot be denied.

It thus appears that comparative philology establishes beyond reasonable question, not only the brotherhood of all languages, but the brotherhood of all the members of the human family, and "the unity of the origin of the human race."

We may remark, incidentally, that the assumption of evolutionists, that there was a time when the speech of the human race consisted of inarticulate cries and chatterings, and that from these crude beginnings modern languages have been evolved, has not the slightest foundation in the history of humanity, or in the science of philology. Four thousand years ago Assyrian inscriptions are evidence that those people spoke a language no less classic than those spoken by nations that are now civilized. And if before the Assyrian language was in use there was an earlier parent language from which, in common with other Semitic languages, it was an outgrowth, which doubtless was the case, still there is no evidence that that most primitive language of all, was defective in either its vocabulary, grammar or articulation. Indeed, a stronger statement may be made, namely, that the most primitive language of mankind was, in every way, just as perfect as any language now in use among civilized peoples in any country that can be named.

And the idea that the primitive Egyptian, Assyrian, and Babylonian literary speech could have been developed or evolved from inarticulate cries and monkey chatterings in fewer than hundreds of thousands of years is hardly thinkable. But historical geology and historical anthropology allow not more than from four to six thousand years for such development. The theory of evolution, therefore, never can solve this problem. Fiat creation is not only an easy solution, but is the only solution. And it is possible that the science of historic philology may yet find in the story of the Tower of Babel the easiest solution to some of the phenomena of human speech. (Genesis XI, 1-9.)

The Science of Comparative Religions. This science is no less pronounced in support of race unity than are any of the other sources already mentioned.

None of the lower creations ever appear to have had religious thought, interest or instinct. But from the earliest to the latest times man has had a religious nature, capable of improvement. Hence man has been called, not inappropriately, "a religious animal."

Those who have given the most careful attention to matters belonging to the fields of comparative ethics and religion, have no hesitation in saying that the earliest people of whom anything is known, began with a moral code and the worship of a supreme being, though under different names. The ancient Egyptians, Babylonians, Chaldeans, and the early people of Syria, Canaan, Phœnicia, India, China, North America, Mexico, Central and South America, were religious, perhaps as much so as are our modern Jews and Gentiles. For instance, both poetry and religion are discoverable in the name given by the North American Indians to Lake Winnepesaukee, which signifies, "Smile of the Great Spirit."

Funeral rites practiced in all past times not only are evidence of a belief in immortality, but appear to have carried along with them a sense of moral obligation, and it looks as though these various characteristics and endowments of mankind were bestowed upon the race at one and the same time, and certainly they establish a line of cleaviage from first to last between the human race and all the lower animals.

"By the primitive and very ancient men it has been handed down in the form of myths, and thus left to later generations, that it is the Divine which holds together all nature,"

are the words of Aristotle. And the saying of Plutarch is equally suggestive:

"If we traverse the world, it is possible to find cities without walls, without letters, without kings, without wealth, without coin, without schools and theatres; but a city without a temple, or that practiseth not worship, prayer, and the like, no one ever saw."

Expert Opinion. On the subject of race unity expert opinion is abundant and may be quoted to advantage: Dr. John Charles Hall, in his Introduction to Pickering's *Races of Men,* is emphatic:

"We are fully satisfied that all the races of man are, as the Bible clearly expresses it, 'of one blood': the black man, the red man, and the white man, are links in one great chain of relationship, and are children who have descended from one common parent."

Prof. John S. Hittell, in his *History of Mental Growth,* makes this statement:

"All men belong to one species. In all tribes and nations and in all stages of culture, man has the same general features of physical form and mental growth."

Buffon, in his *Natural History,* says:

"Every circumstance concurs in proving that mankind are not composed of species essentially different from each other; on the contrary, there was originally but one species, which, after multiplying and spreading on the whole surface of the earth, has undergone various changes by the influences of climate, food, mode of living, epidemic diseases, and the mixture of dissimilar individuals."

Says Prof. Huxley in his *Critiques and Addresses*:

"Polygenesists (those who believe that living things sprang from many and different cells or embryos) may still believe that Adam and Eve were the primæval parents of mankind. . . . The assumption of more than one primitive stock for all, is altogether superfluous."

Dr. Prichard, in his *Physical History of Mankind,* after speaking of the higher endowments of humanity, concludes thus:

"When we compare this fact with the observations which have been heretofore fully established as to the specific instincts and separate physical endowments of all the distinct tribes of sentient beings in the world, we are entitled to draw confidently the conclusion that all human races are of one species and one family."

Professor Alexander Winchell, in one of his latest books, offers this opinion:

"I hold that the blood of the first human stock flows in the veins of every living human being."

While the foregoing evidences of race unity and expert opinion may not fully disprove the theory of evolution, yet they are such as may well shake the confidence of any evolutionist, if his mind is not unbalanced, and certainly what has been presented makes a clear advance towards the theory of the supernatural or supernormal origin of the first man and woman from whom all others have sprung.

This is the seventh of a series of articles on Prehistoric Peoples in Europe and America; their bearing upon the Theory of Evolution, by Dr. Townsend. The first appeared in the October issue.

The Early Spread of the Gospel

BY W. H. BATES, D.D.

ROMANS 1:8—COLOSSIANS 1:6

ST. PAUL, writing to the Romans, thanks God that their "faith is spoken of throughout the whole world," and writing to the Colossians he expresses his gratitude that the Gospel which was notably bringing forth fruit in them was in like manner effective "in all the world."

These statements as to the early diffusion of the Gospel have been subjected to severe and discrediting criticism, from which no theories of inspiration have protected them. It is alleged that when these Epistles were written it was simply impossible that such a spreading of the Gospel could have taken place. A burden is thus unjustly put upon these passages that should be removed. Let us see.

It should be premised that with the advent of Christianity there appeared for the first time, in the history of the world, a religion that could be universal. Hitherto all religions except Judaism were polytheistic, each tribe, country, government having their own gods and forms of worship; and from the very nature of things it is impossible for any form of polytheism to become universal. Only monotheism can possibly be universal, and the monotheistic, non-missionary Jew had no call to make his faith world-wide.

Christ came. He said, "I, if I be lifted up from the earth, will draw *all men* unto me" (John 12:32). Lifted up, becoming a universal magnet so to speak, he lays the lines along which its drawing power may be conducted as he commissions his disciples to "Go into *all the world* and preach the Gospel to every creature" (Mk. 16:15), assuring them of co-operating "power from on high" (Luke 24:49), and engaging to be with them even "unto the end of the age" (Matt. 28:20). Thus there were effected the means and method for a universal religion, and there was begotten to go along with it operatively, as was most befitting, an irrepressible enthusiasm to propagate it. If this be so, then surely it were only reasonable to expect that what was written to the Romans and Colossians would sooner or later—sooner rather than later—come true.

Unfortunately there are not historical records extant by which can be traced the new missionary ecumenical propaganda. But Peter's mission to the Jews and in Babylonia, John's in Asia Minor, and Paul's at the great, strategic, out-extending centers of the Roman Empire, are evidenced in the New Testament. Tradition, for which it is but reasonable to allow there may be some credible ground, sends Andrew to Thrace and Scythia, Bartholomew to Armenia and Arabia Felix, Jude to Assyria and Persia, Matthew to Ethiopia, Philip to Parthia, Simon Zelotes to Egypt and Mauretania, and Thomas to India.

The Great Commission of Christ to His followers was given May, A. D. 30. The consensus of scholarship fixes the date of the writing of the Epistle to the Romans at A. D. 58, and to the colossians at A. D. 62. At the shortest calculation, then, there would be twenty-eight years for a Christ-begotten, quenchless enthusiasm to accomplish what would be a justification for the assertion that the Gospel had been carried "into all the world." And does not that seem sufficient time?

When we do come to reliable historical data, we find a condition of things that compels an hypothesis to account for the spread of the new religion that the foregoing amply confirms. The testimony of Pliny, Ignatius, Justin Martyr, Irenæus, Clement of Alexandria, and Tertullian, is very much to the point.

Pliny (A. D. 62-112), within fifteen years of the death of the Apostle John, wrote from the province of Bithynia of which he was pro-consul, to Trajan the emperor, his well-known account of the Christians and their manner of worship. He says: "Many of every age, every rank, and also of both sexes, are called into danger and are likely to be so; and not only through the cities, but even through the villages and rural districts, the contagion of that superstition (i. e. Christianity)

has spread." Why may not the prevalence of Christianity in this province be likewise true of the other provinces of the Roman Empire?

Ignatius, whom tradition makes the little child that Jesus set in the midst (Matt. 18:2), and who was made bishop of Antioch, A. D. 68, where he ministered with great zeal for forty years, speaks of Christianity as that "wherein *every tongue* believed and was gathered together in God."

Justin Martyr (105-165), the first Christian writer after the apostolic fathers, says: "There is *not one single race of men,* whether barbarians or Greeks, or whatever they may be called—nomads, or vagrants, or herdsmen living in tents—among whom prayers and giving of thanks are not offered through the Name of the crucified Jesus."

Irenæus (115-190), who was a pupil of Polycarp, who was himself a pupil of the Apostle John, says: "The Church, although dispersed throughout *the whole world* even to the ends of the earth, has received from the Apostles and their disciples the belief in one God. . . . The path of those who are of the Church circumscribes *the whole world.*"

Clement (150-203?) says: "The word of our Master remained not in Judea alone, as philosophy did in Greece, but was diffused over *the whole world.*"

Turtullian (circa 155-230), speaks of Christians being "almost a majority in every city," and of "many remote nations, and many provinces and islands to us unknown and which we can scarce enumerate, in all which places the Name of the Christ who has already come, reigns." "Christ has now taken *the whole world* with the faith of His Gospel." Much more of like import can be quoted.

Thus we have the institution of a new religion designed to be universal, an all-embracing scheme for its immediate propagation, a compelling impulse and an adequate force (even lay believers went everyhere preaching the Word, Acts 8:1, 4) to work the scheme, a sufficient time of twenty-eight years to accomplish the work, and a recorded state of things when we come to historical data that makes necessary the presupposition that the aim of the scheme had been attained.

We submit that the burden unjustly put by discrediting criticism upon the two statements in the Roman and Colossian epistles, is removed, and this, too, without any resort to inspired confirming testimony of the omniscient Holy Spirit which would alone be sufficiently assuring to those who hold a worthy view of the inspiration of Sacred Scriptures.

The Worth of the Church

THE main mission of the Church of Jesus Christ remains the same from age to age, namely, to serve as the medium, if not the mechanism, of conveying the life of God to the souls of men. But the incidental ministries of the church change from time to time, according to the varying needs of men, and the accidental circumstances of the ecclesiastical situation. There is never a time when the church is not needed, or when it cannot, if it will, magnify its mission as the chiefest institution upon earth. The church itself makes institutions, and inspires constitutions, and even at times starts migrations and tribal pilgrimages. It is the old root from which spring fresh growths of moral influence and social inspiration as time goes by. Not to appreciate the church and not personally to connect with it is, then, the height of moral audacity—and the supremest exhibition of self-loving ignorance of which a man may be capable. "Despise ye the church of God?" It is an old question, which men are answering in different ways today. To neglect the church is to despise it; to defeat it in its higher aims is ultimately impossible. If we make the church our cause, it will finally prove to be our crown.—*Zion's Herald.*

Current Religious Thought

Union Seminary, New York

AN esteemed correspondent asks whether Union Theological Seminary, New York, is, or claims to be, a Presbyterian institution. We had always supposed that it was Presbyterian, but that it had drifted pretty far from the teachings of the Presbyterian Church. We had based our opinion, we must admit, upon the fact that it has occupied so much of the attention of the Northern Assembly at each meeting for a number of years.

Since receiving this letter we have been making some investigations, and we will give our readers the benefit of what we have learned, based largely upon the report of a committee of the Northern Assembly after two years' study of the subject.

Union Seminary had its origin in a meeting of a few gentlemen in New York city in 1835. It seems to have been an entirely voluntary movement without any ecclesiastical connection. It was provided in the beginning that it should be governed by a self-perpetuating board of directors. No provision was made for their being responsible to any other body for their actions, nor was any means provided by which their actions could be annulled.

The declaration of principles adopted in connection with the organization of the seminary stated it was the design of the founders "to furnish the means of a full and thorough education in all the subjects taught in the best theological seminaries in the United States, and also to embrace a thorough knowledge of the standards of faith and discipline of the Presbyterian Church."

The directors were required to sign an obligation in which they stated their approval of the Confession of Faith and Form of Government of the Presbyterian Church, and their promise to sustain the same. The obligation of the professor in the seminary required that he should "solemnly and sincerely receive and adopt the Confession of Faith of the Presbyterian Church, in the United States of America," and also the Form of Government and discipline.

Had the constitution stopped there it might have saved the Church much of the trouble that it has had. Instead of that, the board of directors was given authority to add to or alter this constitution in any way that it deemed advisable.

One of the first changes made was in the obligation required of the professors in assuming their office. The expression, "Confession of Faith of the Presbyterian Church" was changed to "the Westminster Confession of faith."

An addition made to the constitution in 1853 provides that all gifts made to the seminary "shall be considered as having been made and as being made to uphold and teach the doctrinal basis," as given above.

In 1890 the constitution was changed so that in the declaration of the professor the words "the Westminster Confession of Faith and Presbyterian Form of Government" were changed to "System of Doctrine and Form of Government of the Presbyterian Church in the United States of America."

In 1893 this was again modified to read "the system of doctrine contained in the Westminster Confession of Faith in all the essential and necessary articles thereof, as containing the system of doctrine taught in the Holy Scriptures; that I approve the Presbyterian Form of Government; and that I will teach nothing which shall appear to me to be subversive of the said system of doctrine or of the principles of the said form of government."

In 1904 still another change was made in the declaration of the professors, so that it read: "I promise to maintain the principles and purposes of this institution as set forth in the preamble adopted by the founders on the 18th of January, 1836."

In the beginning all the directors, of whom one-half were to be ministers and

the other half laymen, must be members of the Presbyterian Church. In 1905 this was changed to read "some Presbyterian or other evangelical Church."

The revised requirement as to the professors of the same date was "all members of the faculty shall satisfy the board of their Christian faith and life."

In 1870, before these later changes in the constitution were made, the seminary seemed to desire to have a closer connection with the General Assembly than it had ever had. So it asked the Assembly to enter into a compact with it by which the Assembly must pass upon the election of the professors in the seminary. No election would hold good unless approved by a majority vote of the Assembly. This was agreed to by the Assembly, and this agreement was maintained until 1892. The seminary then asked the Assembly to assent to the termination of the agreement. The Assembly "declined to be a party to the breaking of the compact." Thereupon the board of directors rescinded its action of 1870, asking the Assembly to approve the election of the professors in the seminary.

It seems evident that the board was determined to get away from any connection with the Church, and various actions taken since that time have shown it all the more clearly.

The history of this institution shows these facts clearly. The founders of the seminary intended it to be Presbyterian. The management of it was put into the hands of an irresponsible board of directors, who were given absolute authority to change its constitution and principles. For many years the seminary maintained a close relation in its government and teaching to the Presbyterian Church. In more recent years the directors have shown a determination to get farther away from the Presbyterian Church. The General Assembly has made many efforts to bring the seminary into closer relation to itself, and it has failed.

We leave it to our readers to say whether Union Seminary, New York, is a Presbyterian seminary or not.—*Presbyterian of the South.*

Stolen Property

WE find this interesting announcement, reminiscent of an old shame, in the *Evening Post*:

"The Atlantic Division of the American Red Cross announced today the receipt of an unusual gift, which has been placed on exhibition at the Red Cross shop, 587 Fifth Avenue. It consists of ten jade historical tablets, held by the edges in as many pockets of a twelve foot strip of imperial yellow gold cloth. The tablets are further described by the Red Cross as 'loot from the Sacred Temple of Ancestors in the Forbidden City of Pekin, China.'"

These tablets, which, according to the statement above, were taken without any warrant of law or ethics, are to be sold and the proceeds applied to the benefit of wounded American soldiers. Here is a double opportunity for a philanthropist jealous of his country's honor. Let him buy the jades and return them to China, where they belong and whence they should not have been removed. It matters little whether they were stolen by soldier or civilian, Asiatic, European or American; the fact that they are here, and offered for sale, is enough. They are a nasty reminder that in 1900 the Germans were not the only thieves to take advantage of the confusion in Pekin.

Major-General James Harrison Wilson, who took command at Pekin too late to prevent the looting, but in time to compel the return of some of the plunder, thus discusses the disgrace in his "China":

"Diplomats and missionaries, as well as soldiers, helped themselves without hesitation to abandoned property, porcelains, furs and curios generally. Even those who were unwilling to despoil the innocent for the punishment of the guilty, seemed to want a memento, and generally they were not content with one, but took as many as they could get."

All that was nearly twenty years ago, but the moral law has no statute of limitation and no color line. Of course the buyer of the jades will be an innocent person, legally entitled to the possession of what he buys at the auction. We are but suggesting his opportunity to do two good things.—*The Sun.*

EASTER

BY SAMUEL MACAULAY LINDSAY

EASTER is a milestone of happiness in the yearly pilgrimage of the saints. It is an enduring testimony to the resurrection of Jesus and a lively assurance of the triumph of love and goodness in the world of men.

Easter assures us of the triumph of life.

Out of the great unknown has come the hope of Immortality. In all ages men have dared to believe that death is but an incident in passing from the activities of this life to the larger life which is beyond. The grave has never been a barrier to the imagination of a normal man. He has ever seen beyond it. The Resurrection of Jesus is an eternal testimony that life survives the experience of death. We are not creatures of the day, but children of God. Life is Eternal.

Easter assures us of the triumph of righteousness.

Our hearts are a battlefield in which contending forces war for the control of our lives. The strength of evil alarms us and we sometimes fear that it will conquer. But as we meditate on the triumph of Christ hope is born anew in our hearts and we are assured of the victory over evil in our lives. The Jewish leaders murdered Jesus and then tried to destroy His message, but Jesus conquered death and His Gospel has flourished in spite of Judaism. Christ and the Gospel have been victorious over their enemies and we shall win in our battle against unrighteousness. As steady as the stars in their courses is the progress of righteousness in the lives of men.

Easter assures us of the triumph of Christ.

The Man of Nazareth who conquered death by the power of His life will conquer the will of man by the love of His heart. Because of its ethical superiority and spiritual strength Christianity will supplant all other religions and become the religion of man. Because of His intellectual grandeur humanity will place the crown of loyalty on His brow and swear eternal fealty to Him, their Lord and King. Because He is in a peculiar sense the Son of God, the soul of the world will awaken to His real worth and identify Him as man's best friend and the world's only Saviour.

Jesus shall reign where'er the sun,
Doth his successive journeys run,
His Kingdom stretch from shore to shore
Till moons shall wax and wane no more.

THOUGHTS OF IMMORTALITY

Five minutes after death you will be exactly the same person as five minutes before. As a matter of fact, death makes no difference whatever to a person. What a comfort to know that that dear friend is the same on the other side, still loving us, still caring for us, still praying for us, still the same to us! Why it is everything. The happy land is not "far, far away." You young men and women of today have a most extraordinary help in your belief to what we had. We had to hold tight against science; now you have the world of science on your side today; and all the professors of the universities are telling us that "the things that are unseen" are the real ones, and the things that are seen are the "temporal" ones.—*Bishop of London.*

At the moment when Christ died, nothing could have seemed more abjectly weak, more pitifully hopeless, more absolutely doomed to scorn and extinction and despair than the church which He had founded. It numbered but a handful of weak followers. They were poor, they were ignorant, they were hopeless. They could not claim a single synagogue or a single sword. So feeble were they, and insignificant, that it would have looked like foolish partiality to prophesy for them the limited existence of a Galilean sect. How was it that these dull and ignorant men, with their cross of wood, triumphed over the deadly fascinations of sensual mythologies, conquered kings and their armies, and overcame the world? There is one, and one only *possible* answer—the resurrection from the dead. All this vast revolution was due to the power of Christ's resurrection.—*Farrar.*

WHEN LIBERTY IS NOT LIBERTY

SOME would be free by defying law and breaking away from restraint, but by so doing they come into the most galling slavery. Lawlessness is not liberty. Liberty is not an escape from law, not exemption from restraint, not deliverance from obligation. Liberty is found only within one's proper sphere of action. The truant boy in the field is not free, however well he may enjoy himself; the prisoner who breaks the bars of his cell and runs away is no more free than he was when under locks, and bolts, and bars. A sensualist is a slave to sinful indulgence, and amid his bacchanalian debaucheries, and while he boasts of freedom, is lashed with a whip of scorpions. The freethinker is a slave to his prejudices and a prisoner to his passion. Defiance of law is self-enslavement with the most cruel taskmaster of the ages. Jean Valjean escaped from the galleys. Another man was arrested in his stead. Jean Valjean for a while was content, but there was inward bondage more galling than the chains that had clanked on his wrists. What shall we do? Wherein is liberty? There is left to us the cross and the Saviour, and that is all there is left.

Remove Calvary and all is gone, the sinner would perish and of all men we the most miserable.—*Herald of Gospel Liberty*.

The spirit of the resurrected Christ is made luminous in the message He sent to Peter after the resurrection. When He would have His disciples meet Him in Galilee, He sent word to all of them in a company, but He added with a touch of tenderness, "And Peter." It is an exquisite touch of tactful tenderness. The last time His eyes had rested on Peter the man had just sworn with vehement oaths he had never known Jesus, but the Master had seen the quick tears of penitence, and He knew what horrors memory was inflicting on him now, and so a special message goes to Peter. It was as if the Master had said, "Let Peter know I have forgiven him and I love him still." The risen Christ was still the incarnation of love divine. "He will not break the bruised reed, nor quench the smoking flax."

RESURRECTION POWER

DO you believe in the resurrection because Christ arose? You do well. The resurrection of "the second Adam" is pledge and promise of the resurrection of the whole race; every man in his own rank. But what of "the power of His resurrection?" This was one of the blessed things for which the apostle, Paul, longed and prayed. He also prayed that the Ephesian Christians might "know what is the exceeding greatness of His power to usward who believe, according to that working of the strength of His might which He wrought in Christ when He (God) raised Him (Christ) from the dead." There is, in some real sense, the same power promised to believers *in life*, corresponding to the power seen in raising Christ from the dead. It can mean no less than putting divine life into our dead souls, divine love into our cold hearts, and divine power into our human frailties and weaknesses. We, too, may do all things through Christ, who giveth us strength.—*Watchword and Truth*.

Joseph Parker, of London, on the 40th anniversary of his pastorate of the City Temple, said: "Looking back upon all the chequered way, I have to say that the only preaching that has done me good is the preaching of a Saviour who bore my sins in His own body on the tree; and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Saviour, not as a sublime example, but as the Lamb of God that taketh away the sin of the world."

There are some who, in their efforts to discount orthodoxy, say: "I would rather be a heterodox firebrand than to be an orthodox icicle." But why be either? Why not be an orthodox firebrand. There is nothing in orthodoxy that necessarily produces frigidity. Then, too, the more zealous the heteric is in spreading his heresy, the greater is his condemnation. Zeal is commendable only in a good cause. Zeal in a crime does not make the crime a virtue, but the greater crime.—*West-Recorder*.

The Club

Bible League of North America

Platform—Negatively

BY PROF. G. FREDERICK WRIGHT, D.D.,LL.D.

(1) The Bible League of North America is not a denominational organ. It does not concern itself with the peculiarities which separate the evangelical denominations.

(2) It does not oppose the criticism of the Bible which is conducted on scientific principles. It does not object to the efforts which are made to correct the text of both the Old Testament and the New, in all the light shed upon it by recent discoveries. Nor does it object to the reasonable efforts of higher criticism to determine the date and authorship of the books of the Bible.

(3) It does not object to the theory of a progressive revelation.

(4) It does not maintain the principle of a bald literal interpretation of Scripture, nor hold that all portions of Scripture are of equal value.

Platform—Positively

(1) So far scientific criticism, both of the text and of the authorship and date of the books of the Bible, has not destroyed their historical character, but rather established it.

(2) It does maintain that the progressive revelation of the Bible is not an evolution from "resident forces," and has not proceeded by infinitesimal accretions, but has proceeded according to a divine plan in which God has from time to time miraculously projected Himself into and through the established system of secondary causes, and has made positive revelations of truth which are perpetuated through the church by historical evidences. It therefore maintains the true historical character of the Old and New Testaments. It maintains that in addition to the light of nature, from which man with all his splendid capacities for inductive reasoning, extracts knowledge of the things which are distant in space and time, both past and future, and obtains so much knowledge of God that he has no excuse for his sins, he yet needs for the stimulation and guidance of his powers and the satisfaction of his nature a supplementary revelation from God.

(3) It maintains that in the Bible we have such a supplementary revelation from God of the facts and truths essential to the promotion of true religion.

(4) It maintains that the truths of Christian revelation can be most effectually preserved and the unity of the church promoted by adherence, in the main, to the formulas of doctrine wrought out through the experience of the early church, which had the advantage of feeling at first hand the influence of the Apostolic age.

(5) It maintains that it is not wise or safe to discard any of the seemingly unimportant portions of the Scripture, lest in the progress of events we find that the members "which we think to be less honorable," are worthy of "more abundant honor," so that there shall be "no schism in the body."

Universal Critical Library

BY PROF. L. T. TOWNSEND, D.D., LL.D.

IT was when the throne of Germany, and her universities, pulpits and press had gone over to rationalism, and when King Frederick II, the greatest conqueror and ruler Germany had had for centuries, was filling every university under his control with professors of the infidel stamp, and when even the hymn books were taken in hand and freed from everything objectionable to infidelity, that there was established in Berlin, 1765, under the patronage of the King and the universities, a publication called *The Universal German Library,*

whose aim was to commend in extravagant terms every rational book and writer, and to pour contempt upon every other. Now, while in our country there happens to be no such *Universal Library Magazine,* dealing out this kind of injustice, yet there is plenty of evidence that our religious press, and especially the secular, have pretty generally been doing this Universal German Library kind of business. They are responsible for the fact that Christian people have been only poorly informed as to what is really doing in the theological world, and are left without a knowledge of even the names of eminent American scholars who hold conservative views. Nor is it too much to say that these religious denominational papers, of which better things ought to be expected, have no intention of being fair in their treatment of books and authors that are not of their way of thinking.

RESULTS OR THEORIES?

BY DR. H. W. MAGOUN

WHILE working for my Doctor's degree at the Johns Hopkins' University, it chanced one day that a question came up concerning a controversial article in a German periodical. The professor to whom I referred it promptly forbade me to read such compositions. The reason given fairly made me gasp. "Those men are not seeking for truth; they are supporting a theory. If a man happens to belong to their school, it is their business to defend him, right or wrong. If he does not, it is their business to tear his work to pieces, no matter whether he has told the truth or not."

I did not understand—then. As he was born over there, however, and had spent years over there, including a recent visit to the leading universities, I felt certain that he was depicting the exact situation and the lack of varnish did not render the portrayal any less vivid. He therefore, did me an inestimable kindness in thus opening my eyes to certain facts. Scholars have stopped talking about getting exact results. What they do talk about is getting some theory accepted. That is the present end and aim of many men of that class. It is not a commendable one. To understand it, however, is to see the true inwardness of various things.

Think for a moment of the possibilities involved. Suppose that a few men had exalted positions which enabled them to pose as "responsible scholars," as accredited instructors of youth, and as authoritative teachers of the public; then add to this a sort of gentlemen's agreement, or, what is just as good, a mutual understanding among themselves, whereby they persistently support one another and quote from one another's books with approval, while just as persistently ignoring all other writers on their subjects and even going so far as to suggest to their pupils that it is a waste of time to read them; then remember that, when they are forced to notice some persistent or prominent conservative they have at hand the ready retort, "Yes, but he is way behind the times; for his theology is hopelessly antiquated"—they always forget to add, "and unquestionably Biblical";—then call to mind the fact that promotion, standing, salary, reputation, and even the very bread and butter of their pupils depend in large measure upon the zeal with which they accept and propagate the ideas that have been taught them; and finally, ask yourself whether any political machine was ever devised that was more efficient for promoting special privilege or more deadening to intellectual and spiritual independence?

JESUS AND THE BOOK

BY DAVID JAMES BURRELL, D.D., LL.D.

CHRIST began his public work by opening, expounding and putting thenceforward into practice the Holy Scriptures. And thenceforward during the three years of his eventful life, we observe how incessantly He preached the Word.

The first authoritative act of His ministry was at the Passover, A. D. 27, when he purged the temple with a scourge of small cords. In answer to the religious leaders who indignantly asked, "What sign showest Thou unto us, seeing that Thou doest these things?" He said, "Destroy this temple, and in three days I will raise it up." That this was intended to be

a reference to such prophecies as bore upon His resurrection is evident from what follows: "When, therefore, He was raised from the dead, His disciples remembered that He spake this: *and they believed the Scripture and the word which Jesus had said*" (John 2:13-22).

The next incident in the ministry was His interview with Nicodemus (John 3:1-21). This(also, illustrates His habit of teaching along Scriptural lines. The doctrine of regeneration, announced as a mystery, was followed by the practical and consequential doctrine of justification by faith, which He set forth in terms of kindergarten simplicity by an object lesson, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in Him have eternal life." Thus His last appeal was to the Scriptures. In the practical application of truth, the great Preacher always brought His hearers back to the Word of God.

THE TEN COMMANDMENTS

THE "ten words" were spoken by Jehovah to the people whom He had but recently delivered from Egyptian bondage, and then led out into the wilderness, that He might teach them His laws. It was to Israel that the Decalogue was primarily addressed, and not to all mankind. It is possible that in the Ten Commandments there are elements peculiar to the Mosaic system and which our Lord and His apostles may not make a part of faith and duty for Christians.

Of the "ten words," seven were perhaps binding on the consciences of enlightened men prior to the days of Moses; murder, adultery, theft, falsehood, were already treated as crimes among the Babylonians and the Egyptians; and intelligent men knew that it was wrong to dishonor God by improper use of His name, or to show lack of respect to parents, or to covet the property of another.

No doubt the sharp, ringing words in which these evils are forbidden in the Ten Commandments gave to Israel a clearer apprehension of the sins referred to than they had ever had before; and the manner in which they were grouped by the Divine speaker brought into bold relief the chief elements of the moral law.

The "ten words" were spoken by Jehovah Himself from the top of the mount under circumstances the most awe-inspiring. In the early morning there were thunders and lightnings and a thick cloud upon the mount, and the voice of a trumpet exceeding loud. It is no wonder that the people trembled as they faced the smoking and quaking mount, and listened to the high demands of a holy God. Their request that all future revelations should be made through Moses as the prophet mediator, was quite natural. The promulgation of the Ten Commandments stands out as the most notable event in all the wilderness sojourn of Israel. There was no greater day in history before the coming of the Son of God into the world.

After a sojourn of 40 days in the mount, Moses came down with "the two tables of the Testimony, tables of stone, written with the finger of God." At the foot of the mount, when Moses saw the golden calf and the dancing throng about it, he cast the tables out of his hands and broke them in pieces (Ex. 31:18; 32:15-20). Through the intercession of Moses the wrath of Jehovah was averted from Israel; and Jehovah invited Moses to ascend the mount with two new tables, on which He would write the words that were on the first tables, which were broken. Moses was commanded to write the special precepts given by God during this interview; but the Ten Commandments were written on the stone tablets by Jehovah Himself (Ex. 34:1-4, 27-29; Deut. 10:1-5). These precious tablets were later deposited in the ark of the covenant (Ex. 40:20). Thus is every way possible the Ten Commandments are exalted as the most precious and directly Divine of all the precepts of the Mosaic Revelation. *International Standard Bible Encyclopedia,* Vol 5; Page 2944-5.

Asked to join the Presbyterian church, a young colored man replied: "I'se ready to jine youah church, but I can't settle dis matter of election." "De mattah of election? Why, dat's easy. It's dis way. When you was born the Lord God He cast one vote for you. And den de debbil he cast one vote for you. Dat election in your case am goin' to be decided de way you cast youah vote!"

The Sanctuary

The Unfinished Task

BY THE REV. FRANK VOORHEES

"But now we see not yet all things put under Him."—Heb. 2:8.

THE task of Christianity is unfinished. The world's task of righteousness is unfinished. The author has been quoting from the Eighth Psalm in the words that sing to the greatness of man: "Thou crownest Him with glory and honor; and didst set Him over the works of thine hands; thou hast put all things in subjection under his feet." The author seems to be quoting these words with reference to some particular man, to the representative man, Jesus Christ; for he adds his own comment on the words he has quoted: "For in that he put all things in subjection under him, he left nothing that is not yet under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor." And in the preceding chapter he has spoken of Jesus as the King whose throne is forever and ever, all this showing that it is his thought, as it is ours, that Jesus Christ is to become King of the nations, that His is the name that is to be above every name, that to Him every knee shall bow, both of things in heaven and things on earth; that He is to be recognized as King of kings and Lord of lords; that the world is to become evangelized, and that all things are to be put into subjection under Him.

This, at least, is the task that He committed to His Church. Among His final commands we find the words: "Go ye, therefore, and make disciples of all the nations, teaching them to observe all things whatsoever I have commanded you." There was the mission of the Church, the program of organized Christianity, the task committed to those who followed after Him. It was not for them, nor for us, to question why; there was their task; it was not for them to discuss reasons that might release them from the responsibility, as it is not for us. It was only for them to assume that task which would last through many centuries, as it is ours in this day, and do their part in pushing that task to its completion—the evangelization of the world. There is the mission of the Christian Church. And in so far as the world is not yet evangelized we are confronted by an unfinished task. And we may remind ourselves here that the task of Christianity is not the only unfinished task that is apparent in the world. I am not sure that any of the world's work—industrial, geographical, political, remedial or moral—will ever be finished until the world itself has run its course. If the building of the City of God is not yet finished, neither is that of any of our great industrial cities. Man's task of replenishing and subduing the earth is an unfinished task. Man has also taken upon himself the task of geography, that of exploring the whole earth. But that task is still unfinished. There are vast sections of the earth that still await exploration. Though the Stars and Stripes have been unfurled at the North Pole, and the Blue Cross of Norway at the South Pole, there are yet vast expanses of ocean and eternally frozen lands in these regions which have never been explored. Thousands of square miles in Northern Canada have never echoed the voices of civilization.

In the field of invention, in medical science, in the social life, the world is full of problems that are yet unsolved. The nations have not finished their task, either their task of government or their task of peace.

It is not surprising, then, that the task of religion is still unfinished and so far from finished. The work of grace begun in your heart at the time of your conversion is not yet finished. You have not yet accomplished the task of working out your own salvation. He who has begun that good work in you will perfect that work, but it is not yet perfected. Paul prayed for the Thessalonian Christians

that God would perfect that which was lacking in their faith. And we, the children of the faith, are still praying for ourselves that same prayer. At the time of the death of Jesus His work was finished, and yet it was just begun. He could say to the Father, "I have finished the work thou gavest me to do," but the work of the kingdom must be done by those who came after Him. He had worked in only one nation, and must say to those who would follow Him: "Go ye and disciple all the nations." That task is not yet finished. This great salvation, great for one reason, because it is to be universal, has not yet become universal. The law of the Kingdom of Jesus Christ, which is the law of love, has not yet become the prevailing law among men.

Let us think about that portion of Christianity's world-wide task that is still unfinished. What are some of those things that are not yet put under Him? That ideal of the Christian kingdom is only partially attained. It still has its warfare to wage with many enemies. The task is not as great as it once was. Not as great as in 1840, when Robert Moffat on his only furlough to Scotland, said to David Livingstone that in Africa he had often seen rising in the morning sunlight the smoke of a thousand villages where the Gospel had never been preached; not as great as when that early missionary to China, on his ride down the Yangste, passed hundreds of cities and villages and became heavy of heart as he reflected that not one among all those millions had ever heard of the Saviour. These were visions of Christianity's unfinished task, but a task to which heroic souls with great faith have applied themselves. And that task is still great. Think, for example, of that one nation in the East which is most progressive, and in which we think of Christianity as having accomplished its most successful work, the nation of Japan. You may stand on some high mountain of Japan like Fujiyama, as Moses stood on Pisgah, and look out over province after province that is teeming with people who, so far as we know, have had no intelligent opportunity of accepting Christ as their Lord and Master. Nearly three-fourths of her population are yet to be reached by the Christian message. There are only 50 Christian workers for every million of her people, one professing Christian for each 700 of her population, one Christian church for every 125 heathen temples. This is only in Japan; and in the other unevangelized lands in Asia, Africa and the isles of the seas are the millions who have not only not heard the name of Christ, but who are held in bondage to superstitious and godless religions, and in their ignorance and depravity, practice the most cruel and immoral wrongs of which humanity is capable. We see not yet all things put into subjection under Jesus Christ as the ruler of men.

But what do we see? We need to see not only that our task is unfinished, but something that shall encourage us to continue that task, something to assure us that this task is moving on toward its completion. What do we see? Well, we can say with the writer of the text: "We see not yet all things put under him; but we see Jesus." Yes, we have not yet lost our vision of the Christ. We can still see the living Christ. That is assurance enough, the fact that we can see those works being done which convince us that the Christ still lives and is at work. As long as we see Him, hope will not perish and the task will be nearing its completion. In Him is our incentive that it is not a hopeless task, but in our vision of Jesus we see wonderful transformations in the world through the work of faith done in His name.

Just a few years ago in Kyoto, was held the annual conference of the Congregational churches, in which the mayor in his speech of welcome said: "I am glad that you have come to Japan to teach the lesson of unselfish effort for humanity." In Korea 25 years ago were two congregations with 60 baptized believers. Now in Ping Yang, the richest and wickedest city of the land, are six churches with an average attendance of nearly a thousand worshippers every Sunday morning. The weekly prayer meeting in the largest church, has an average attendance of more than a thousand. In China we see Christian homes. Home was nothing in China. In the native language it was represented by a pig under a roof. Womanhood was despised, girl babies were often thrown away at birth.

Now we see man and woman living together in the home, not merely on terms of equality, but of mutual love. Milne, Morrison's assistant in China a century ago, in the extent of his hope, prophesied that in a century there might be 1,000 converts won to Christianity in China. And when the century mark was passed there were more than a million who had come into the marvelous light of the Gospel.

And what do we see in Africa? We see not yet a perfect system of transportation throughout the continent, the Cape to Cairo Railway is unfinished, but we see the Zambesi express making the journey in less than four days, whereas when David Livingstone went to Cape Colony in 1845, to marry Mary Moffat, he was six weeks getting back to the Zambesi River. We see not yet all the natives learning the dignity and profit of manual work, but we see hundreds of thousands flocking to the mines and other places where labor is in demand, whereas not many years ago there was hardly one who was not content to live in his bowl-shaped wicker hut, smoking all the day, undisturbed and uninspired by the busy working world beyond his shores. We see not yet all the natives clad in the garments of civilization, but we see whole villages and large communities of natives clad in European garments, whereas not many years ago all apparel would have been despised except their chocolate-colored skin and a string of beads about the neck and waist. We see not yet in Natal a Christian church for every village, and that village a Christian community, but we see hundreds of churches with their own native evangelist and deacons and Sunday Schools and systems of benevolence. We see in those churches a membership of more than 60,000 souls and a grand Christian adherence of more than 2,000,000 souls.

Not yet all things subject to the Christ; and a mighty task must be accomplished by His followers before He shall become Lord of all. But we see the missionary ready to stay by his task and work with all his might by the side of the native brother, and that native brother pleading for more workers. We see the missionaries of Turkey, whom the war has driven from their fields, eagerly anticipating the day when they can return, and planning how to use the greater opportunities that will confront them "as soon as we can get back." We see everywhere throughout the once called heathen world peoples never more kindly disposed toward the Gospel, and in their striving to emerge from their darkness we can imagine we hear the call that came to Paul: "Come over and help us." We see converts enrolled from the mission fields at the rate of 550 a day. We see the Bible translated into nearly 600 languages and dialects. We see the name of Jesus, the best-known name in all the world. As we worship here in our own church from week to week we see 724 Congregational churches on foreign fields worshipping with us in spirit, and in those churches 87,000 members, proving absolutely that Christ meant to gather the children of the Kingdom from every land. And we see Jesus our living Saviour; we see the cross, and as long as we can see this we can believe in the power of the cross to conquer the world.

And in all this we see our mission of finishing the task of winning the world to the subjection of Jesus Christ. It is our unfinished task. Our task is not alone here in our own parish any more than the task of the apostles was alone in Jerusalem. We, like them, must feel our responsibility for the evangelizing of the world. We have a task to maintain the work of our own church, but this church is a means and not the end of our Christian activities. We do not support this church just that it may live, but that it may have its place in the greater work of the Church of Christ. And if we cannot do any of this greater work, then our living here is in vain.

Yes, I know that not yet are all things put in subjection to Christ here in America; but of the bread of life we have enough and to spare, while others perish with hunger. Not all is Christian here in America. But not all things were put under Christ in England before the word of life came to our colonies. Nor were all things put under Christ in Rome when Augustine left there to make angels of the Angles. Nor were all things in subjection to Christ in Jerusalem when it was permitted that Christians could go to Samaria and Antioch and far-away Rome. So neither here can we demand that all things be put in subjection to Christ before we shall be willing to teach Christianity to the peoples yet in darkness.

An Easter Meditation

BY THE REV. GEORGE LAWRENCE PARKER

"Not here, but Risen."—Matt. 28:6.

WHATEVER else the Resurrection means it means upwardness, aboveness. Not aloofness from life, but superiority over living. Not separation, but exaltation.

The risen point of view is the point of view of the artist and the poet, and this only comes through death. When we break up all the constituent parts of our nature, and, even as in physical death, let these parts mingle once more with the soil and the source from which they came, then we rise to new significance and superiority. The essence and the forces of our original being are then drawn upward through the non-resisting avenues which have yielded their former hardness and, in George Matheson's words, "From the ground there blossoms red, life that shall endless be." Thus the artist and the poet die.

Wordsworth buried himself at Rydal Mount, among lakes and woods, that, to the inhabitants round about, were commonplace, and from his living death he rose to tell the world of a beauty that was unguessed until he saw it for us in "the tiniest flower that grows," and in "the motions of delight that haunt the sides of the green hills." Out of that death of his came life; he was not there, but risen. And all the world has risen with him to new delight in nature. The soul of Raphael died to all but his vision, lay in flat refusal before all the varieties and intoxications of life, until over that submissive spirit rolled the waves of light and shade and form that other men could not see. Out of his death he rose with wonders in his hand for all men to behold. Charles Booth buries himself among the London poor and brings forth a monumental story of their life, a shaft of light by which all the woe of that city can be eased of its hurt and lightened of its darkness. Jane Addams buries herself in Chicago, refuses most of what the world has to offer. Out of that death she rises with life for thousands of girls and women who but for her would have died. So the mother dies through years of social sacrifice until up through her non-resisting soul steps forth a man, and then she cries in triumph, "Behold the Man"—a William Lloyd Garrison, a Lincoln, a Christ, or just a common man with victory in his eyes as he faces the world.

Such is the resurrection everywhere. To rise above toil, to make work to be more than drudgery, we must bury ourselves in it; must break up our resistance, sink ourselves brokenly into the darkness of it, until, by that disintegration of self, toil and self shall flow together and become one. Thus dying to toil we shall learn the constitutent parts of toil, that its energy is from God, that its weariness hides its rest, that its momentary pain keeps destructive foes far from our souls, that its slow results bring patience and sympathy, and that, oftentimes, its empty-handedness and disappointment means full-souled joy. For a world of toilers the Easter cry is the only sure cry of hope, "Not here, but risen!"

Such is it also when we view the woe of the world. Above our personal hindrances and our public limitations, above our struggles to advance and the check-rein of our circumstances, and especially above the ruin of our civilization, it is hard to rise. Yet rise we may and must! We must learn to die!

And yet, just because we thus break up our resisting souls and bury ourselves with our beloved into death, just because we fall forward into our origin and source and let their primeval elements have their way with us—behold, we rise again! Going to darkness with our beloved we rise again and in our hand we carry from the depth, blossoming as never before, the flower and essence of those lost lives! We dare not deny that we miss the hand of flesh; but the flower of the field of eternity that has come back with us from death has a flavor, a fragrance and a beauty that the hand of flesh never claimed! "Not here, but risen!"

Yes, it is the cry of common life, the cry of artist and poet. It floats from the windows of quiet homes and from the chaos of the stained battlefield—"Not here, but risen!"

Conquest by communion. Perfection by participation. Life out of loss! Resistances removed, and resurrection triumphant!

If Jesus Christ is Risen

BY BISHOP JOSEPH F. BERRY, D.D., LL.D.

"He is risen!" "Christ is risen, indeed!"—Matt. 28:6; Luke 24:34.

THAT is the Easter greeting. Shining eyes look into other eyes that brighten at the word. The coldest cynic feels unwonted warmth as he hears the Easter bells and the Easter songs. The hardened sinner is less satisfied with himself when he thinks of the day's great meaning. The unbeliever is more inclined to doubt his doubts, in the presence of this confident and jubilant salutation. At Easter the whole world seems willing to hear and to believe the truths which the day proclaims.

"Christ is risen!" "He is risen, indeed!"

Surely, but if Christ is risen, what then? What does it all mean.

1. It means that the world's chief prayer is heard. From the day of the first death men have desired with unspeakable longing to see death conquered. It has been so black and dreadful a foe. It has been so relentless, so unfeeling, so irresistible. And after death, silence, darkness. The eyes once closed open not again. The lips once vocal speak no more. No other burden is a thousandth part so heavy as the sorrow death brings to the living, and the dread it brings to the dying. So the world has prayed for a victory over death, such a resurrection as would prove that death is not unconquerable. Christ risen is complete and sufficient answer to that prayer.

2. It means that the sweetest and best things in life are real, and not mocking shadows. Love is glorified by the Easter truth, for Easter proves that love is immortal, just as the human heart had always felt that it should be. Hope is made reasonable since Christ arose, for his return from death is a pledge that our highest, purest hopes have not deceived us. Faith is no longer blind credulity since Christ has said: "Believe also in me," and has verified all His claims by breaking the bonds of death. Faith, hope, love, these three, meet at every empty tomb, and its guarding angels bid them henceforth dwell with new power in the hearts of men, since, "He is not here, but is risen as He said."

3. It also means that every child of earth belongs to Christ. The world's only hope is in his cross of utter self-sacrifice, and in the broken seal of Joseph's tomb. Apart from the Christ, crucified and risen, there is no help for men. He began the new kingdom, whose life was to be love and whose law was to be service. To begin his kingdom he humbled himself, not for an ideal, nor a dream, but for us; the eternal Son came destroying death's power over our lives by dying for our sake. How dare we be self-seeking, self-serving, self-exalting in the presence of that amazing sacrifice! In its light every selfish life is seen to be in league with death and the grave. Every life that refuses to love like Christ, to serve like him and to forgive like him, crucifies afresh the Lord of glory, and shuts itself out from the power of His resurrection.

So Easter has its light and shade, its joy and pain. Christ's claim of love is on every one, because He died for all and rose again. We belong to Him. To deny Him, by the lips or in life, is to put ourselves beyond the borders of His kingdom; to go alone to outer darkness. But there is no need of that. The risen Christ is assurance of death's overflow. He proves to us that life is more than meat. Life's dearest treasures of hope and faith and love take on new meaning and new power.

"Christ is risen!" "He is risen, indeed!"

CLOCK AND WATCH

JONAH 4:2

Some Christian workers are like an old-fashioned clock; they will not work unless they are placed precisely to their liking. But the more useful workers are like watches; they will work equally well in any position.—*Forward.*

Would not consistency compel preachers who excuse the sins of their people to sanction the sale of indulgences?—*Lawrence Keister, D. D.*

International Sunday School Lessons

We give below a Study of the Word's most supreme fact. Did Jesus Rise from the Dead? or, is The Resurrection a Hallucination. The selected quotations are from Prof. Kent.

The Resurrection—A Hallucination

THE Christian Church in the past has turned almost exclusively to the Gospel narratives for the record of the resurrection. This tendency was perfectly natural, for they furnish the logical conclusion of the Gospel story. They do not, however, represent the earliest and most direct testimony. That is found in 1 Corinthians, one of the earliest and most unquestioned epistles of Paul. It was written within the first quarter-century after the death of Jesus and after the great apostle to the Gentiles had had ample opportunity (Gal. 1:19), to learn from Peter, and James, the brother of Jesus, the details regarding the events immediately following the death of Jesus.

"The subject was of keenest interest to Paul and is central in all his teachings. His testimony is that of a man famous for his sanity in action and for his fidelity to his convictions—no matter where they led him. It embodies not only that, regarding which he was well-informed through converse with others, but also his own personal experience. It is all the more significant because it is entirely independent and in many respects at variance with the accounts found in the Gospels. It speaks of six appearances to various disciples, or groups of disciples, of whom Paul himself is the last. Its exact designations of time and order imply that it records all the appearances known at the period when he wrote. Of these six appearances a definite reference is found in the Gospels to only one—that to Peter—to which simply an allusion is made in Luke 24:34. Paul's reference to the appearance to the Twelve is so brief that it is not clear which of the Gospel accounts of the appearance to the disciples records this event.

"It is significant that Paul describes Jesus' appearances to the other disciples in precisely the same terms as the Lord's appearance to him on the way to Damascus. Herein is found the key to the interpretation of the essential facts underlying the variant narratives of the resurrection appearances. . . . Nowhere do the Gospel narratives present wider variations than in their account of the resurrection.

"To summarize the facts: The earliest account of the appearances of Jesus to His disciples was given by Paul. These appearances, Paul indicates, were not physical, but in the form of visions. Paul makes no mention of the empty tomb. The oldest Gospel narratives, Mark and Matthew, speak of it; but Matthew implies that Jesus' revelations to His disciples were not through the physical senses, but through the inner spiritual consciousness. Suggestions of physical resurrection are found only in Luke and John. They all center about Jerusalem, not only ignore but also exclude the older Gallilean group of narratives, and apparently represent a later development of the belief of Jesus' resurrection.

"On the surface, Paul's account in 1 Cor. 15, and the earliest narratives in the Gospels seem to imply that Jesus, clothed in a glorified body, appeared repeatedly to the disciples, and last of all to Paul. This explanation accords with Paul's peculiar theory of the resurrection. It furnishes an explanation of how Jesus could be seen by five hundred of his followers at once. It is in some respects similar to that which is claimed regarding their departed friends by modern spiritualists. It postulates phenomena hitherto entirely uncorrelated by modern science. To the present age, therefore, as well as the past, it was a miracle."

In dealing with a Hun Theologian we must remember we have not the sworn evidence of an honest, unprejudiced witness, anxious to establish "the truth, the whole truth, and nothing but the truth." We have perversions, omissions, inventions, intended to substitute falsehood for the truth.

Before we give the plain, unvarying, undisputed Gospel record, let us sift this bushel of chaff and record the perversions, the inventions prepared to deceive the ignorant, the unwary, and, if possible, create a belief in the lie that the Resurrection was a Hallucination.

(a) "The earliest and most direct

testimony relating to the resurrection is that of Paul."

(b) "It is entirely independent, and in many respects at variance with the accounts found in the Gospels."

(c) "It speaks of six appearances—all that were known when he wrote, within the first-quarter century after Jesus' death."

(d) "The Gospel stories represent a later development of the belief in Jesus' resurrection."

(e) "Nowhere do the Gospel narratives present wider variations than in their accounts of the resurrection."

The last statements (d and e) wipe out the Gospel stories as truthful testimony: we have nothing left but the evidence of Paul. It is at variance with the Gospel stories; it speaks of six appearances, only one of which is even hinted at in the Gospel account. All six are visions and are the only stories known during the first quarter-century after Jesus' death.

The purpose of the Hun invention is apparent at a glance. Paul, the earliest and most reputable witness, disproves all the others; his stories are the only ones the early church had; they were visions and only one of them is even hinted at in the Gospels.

Let us piece together these cobweb shreds that constitute the Gospel of the Hallucination of the Resurrection.

Dismissing the unquestioned, uncontradicted, unvarying evidence of hundreds of eye and ear witnesses which will appear in the Gospel Record, below, we are invited to accept instead this pipedream:

"Emotional, living in an age and circle characterized by the prominence of ecstacy and similar abnormal mental states, under the influence of a hallucination, they believed that they actually saw Jesus. In this highly wrought state they so influenced other disciples that they had similar hallucinations and believed that they likewise saw the form and heard the words of the Master who had been with them only a few days before and whose crucifixion, death and burial, they themselves had not witnessed."

Jesus, clothed in a glorified body, appeared to the disciples in some respects similar to that which is claimed regarding their departed friends by modern spiritualists.

It is with indignation we would not care to put into words we have recorded this blasphemous lie. Judge Greenleaf, in his *Harmony of the Gospels*, goes over this whole evidence as the highest Court in the World would accept something which was established by overwhelming evidence from a host of witnesses who report what they saw and heard. Not a contradiction, not an invention, in the whole record, but truth supported by statements that would be accepted today by every rule and principle of jurisprudence.

Twelve Appearances of Jesus

AS an exhibit of the utter irresponsibility of the Critic, when the facts contravene his theories, we give the Twelve Appearances to the Disciples, that our readers may know why we refuse to accept any statements the Critics make, unless we have the text before our eyes.

No. 1. "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene." Mark 16:9.

No. 2. "And as they (the women) went to tell His disciples, behold, Jesus met them." Matt. 28:9.

No. 3. "They found the eleven gathered together . . . saying, the Lord is risen indeed, and hath appeared to Simon." Luke 24:34.

No. 4. "And their eyes were opened, and they knew him; and He vanished out of their sight." Luke 24:31.

No. 5. "When the doors were shut . . . came Jesus and stood in the midst, and said unto them, Peace be unto you." John 20:19.

No. 6. "And after eight days . . . came Jesus . . . and stood in the midst and said, Peace be unto you." John 20:28.

No. 7. "After these things Jesus shewed himself again to the disciples at the sea of Tiberias." John 21:1.

No. 8. "The eleven disciples went away into Galilee, into a mountain. And when they saw Him they worshipped him." Matt. 28:16, 17.

No. 9. "After that, He was seen of above five hundred brethren at once." 1 Cor. 15:6.

No. 10. "After that He was seen of James; then of all the apostles." 1 Cor. 15:7.

No. 11. "And He led them out as far as Bethany." Luke 24:50.

No. 12. "And last of all He was seen of me also as one born out of due time." 1 Cor. 15:8.

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

Before Christ's first Advent there was a general expectation; and now there is a greater and wider expectation that He will now come in His Kingdom. Two schools divide opinions as to the nature of His Second Coming; but we may well leave that matter to *Him*. The Easter month is a suitable time to speak of *The Kingdom*.

THY KINGDOM COME

MATT. 6:10; DAN. 2:34, 35

CHRIST'S work on earth is not isolated and spasmodic, but sanely organized. He is interested not merely in snatching souls from the burning, but in the reconstruction of society, in the nations and among the nations. Man was not made for a hermitage.

When Jesus was on earth, the Pharisees asked about the coming of the Kingdom of God on earth. The disciples asked, "Wilt Thou at this time restore the Kingdom to Israel?" But the plan of Jesus was wider than the Jewish conception. He is going to restore the Kingdom to *all mankind*.

The Kingdom is coming like the tide, with eddies and with wavelets, running forward and backward. Every decade has seen millions thinking the Church was dying or dead; yet see the marvelous growth in a hundred years, in missions, in creating public sentiment, in reforming society. The ban is upon slavery, dueling, child-labor, intemperance, gambling, and all forms of immorality.

The German Militarism was the image in Daniel; but its feet of iron and clay have been broken. Man's boasted civilization has fallen, and the Kingdom of Christ is seen to be the only hope of the world.

Christ's Kingdom has been coming in benevolence, a world-wide sympathy, to Armenians, Syrians, Poles, Belgians. Our kind thought for our own has been widened with the process of the suns.

Religion has been made more practical and life-like. The Red Cross has often been better than Church Sewing Circles. We need to see Christ in the desire to do good and to serve humanity. The great peril is that men may still fail to see that the Church of Christ has been the center and source of all that is good and kindly in Christian lands in all the past, as well as now. The services for worship bring us to the *Fountain Head of Life*.

THE KINGDOM IS RIGHTEOUSNESS

ROMANS 14:16-23

MANY have thought that the late war had shown religion to be a failure. This is shallow and utterly wide of the truth. What is the Kingdom?

The Lusitania was not the cause of the war. America at last was forced to join with those that had for years staked life and all things in the greatest war of all time, because it was a war of righteousness against injustice and inhumanity. Did the world ever before rise in such greatness to war for the cause of right? This is the coming of The Kingdom. "The Kingdom of God is *Righteousness*."

The Peace Conference labored night and day to secure righteousness for all the nations and for the peoples. Openly the leaders avowed this. It was the watchword of Great Britain and others from the very beginning; and the Conference consummated the gigantic task.

The Kingdom is righteousness for all within each nation. The Government took control of the railways and so many other things, in the cause of right to *all*. It outlaws vice and crime in the same cause. Your sons and mine, your daughters and mine have a divine right to be kept from the seduction of the saloon and such cesspools of inhumanity. The demand for the absolute enforcement of National Prohibition is a sign that Christ's Kingdom is coming. The reforming of all abuses that all may enjoy their rights, rich and poor, the employer and the employee will not only ensure peace and prosperity, but it will be the coming of Christ in His Kingdom.

No nation can continue to be strong apart from the Kingdom of Christ. No nation can be trusted. No man may be trusted.

This Kingdom will make the world a new earth, wherein dwelleth right.

THE HEROES OF THE KINGDOM

I TIMOTHY 6:1-21

THE noblest figures in all the world's history are the heroes of the Kingdom. One honor roll is in the eleventh chapter of Hebrews. George Washington was conspicuously a man of God, fighting for liberty. Abraham Lincoln desired one thing above all others, and that was to do the will of God individually and for the nation. Theodore Roosevelt was a fighting hero of righteousness. Christians all!

Too much we have separated the worship of God from the duties of the children of God. Drudgery done in the spirit of Jesus may be true service to God. To irrigate the desert the channels must be kept open and connected with the waters of reserve; so in life to do good continually we must keep the channels of the soul open and connected with the grace of God.

When Germany was determined to take possession of Venezuela and enforce her will, Roosevelt sent her a message to say that if she did so the American navy would resist. This was the part of a hero of Faith. When by his advice America returned to China the overdraft for indemnity in the Boxer Uprising, that was heroic. When he fought the unjust monopoly of certain organizations, that was religious.

The missionaries of the Cross in heathen lands have in all ages been heroes of the Kingdom, risking all for those of another complexion, and those who were ready to kill them. The doctors and nurses that risk life and make great sacrifices to save life are in the same class, the heroes of the Kingdom. Those that do the right for the sake of the right, for the sake of mankind, for the glory of God, are heroes of the Kingdom.

The greatest hero of all ages was Jesus Christ. He left Heaven for the sin-stained paths of earth, knowing that He would be despised and rejected of men, and finally put to death on the accursed cross. He made the Cross a symbol of earth's best love and greatest heroism. All true heroes draw their inspiration from the Christ. In that spirit let us fight every vice and every evil traffic in our land, until God's will is done on earth as in Heaven.

FELLOW-WORKERS OF THE KINGDOM

COLOSSIANS 4:2-9

THINK of the greatness of the Kingdom! What a great God! What a sacrifice the Son of God made to establish the Kingdom! What a plan, to make the whole earth the Kingdom, and all men His followers! The issues are for all eternity. *And you may be fellow-workers in this Kingdom.*

If we are Christ's, then we are fellow-workers with Christ. If true and loyal citizens, we are an integral part of our great nation, and fellow-workers with George Washington and Abraham Lincoln, and with Woodrow Wilson. If true to right and to liberty, we are fellow-workers with the heroes in the great world-war, champions of righteousness. But towering far above all is this marvelous honor and privilege of being a part of the Kingdom of God on earth, and fellow-workers with Jesus Christ.

In all the centuries the workers have been few. When U. S. A. has opened new lands, the rush has been overwhelming. When Jesus Christ opens the doors of His kingdom for eternal treasures and spiritual inheritance, there is dead silence and immovable indifference on the part of the great majority.

It is a part of Christ's plan to work with men, not angels. He takes into partnership, not merely the great, but the humblest. "He that believeth on me, the works that I do shall he do also." In the smallest duties we can thus be fellow-workers with Christ, "Who went about doing good."

We may work by proxy. Through the organizations of today we may minister to the imperative needs of Syrians and Armenians. Through the Church, the Mother of Philanthropic Organizations, and the Greatest Mother in the world, we can minister to the needy in every land under the sun, and lead souls out of darkness into the marvelous light of God.

God is very sure of Himself, or He would never put the destinies of mankind, and the welfare of His Kingdom in human hands. He has made no other provision. The Church is His only authorized organization. The reward for the fellow-workers will be, "Come ye, blessed of my Father."

OUR SERIAL

When Elijah became Mayor of New York*

By JAY BENSON HAMILTON, D. D.

PART II—THE CONTAGION OF RIGHTNESS

CHAPTER 2

The Infection of the Good.

SEVERAL months before the accident which had crippled and blinded Col. Lee, the manager of his great manufactory in a distant town, was deeply puzzled by a letter. He was sitting at his desk in his office. He had read the letter over three times in silence. It was from a life-long friend. It was merely a brief recommendation of the bearer, who sought employment. It said:

"The bearer, Elijah, is a university graduate. He is the possessor of an independent fortune. He is competent to take full charge of your manufactory. What he does not know about the business, he will learn in less days than it has taken you years. He wants work, and is indifferent to the matter of wages. He is a Christian, who professes no creed and does not belong to any church. He is insane enough to declare that when all men will do as they would be done by, the world will be redeemed. He desires a chance to study men who are having a hard time. I know of none so likely to serve his purpose as those under your heavy hand. I am under such personal obligation to his father, that I request you for my sake, to let the son test his fad in your factory."

The manager, after the third reading, looked at the bearer with such a sharp, searching glance, that it seemed as if he were determined to discover the secret purpose hidden beneath the simple request. The young man met glance with glance. His eyes did not waver. His face seemed as transparent as a sunbeam. He opened his heart to its very depths with a frankness and a good humor that finally made his smile contagious. It began in his eyes, reached his lips, and then leaped across the room to the eyes of the manager and then stole to his lips. The hard, stern face, which rarely ever smiled, was surprised into an unwilling curve of the lips that answered to the fun in the steel blue eyes of the stranger. The manager laughed aloud for the first time in many years. Reaching his hand across the desk, he said:

"Young fellow, give me your hand. You are too deep for me. You are the first man I have ever met who could conceal anything from me. You seem frank and open, but back of all your candor is a hidden plan and a secret purpose. You will never reveal it until you have worked out your desire. I give you the opportunity you seek, because my friend asks it for his sake. The timekeeper of No. 8 has just died. You are employed to fill the vacancy. Your wages will be six dollars a week. In six months, if your work is satisfactory, you will be paid nine dollars a week. My office boy will take you to the superintendent of No. 8. You will receive instructions and orders from him."

Elijah smiled as he left the office, and gently laughed to himself all the way as he walked to No. 8. The superintendent was a cross, surly, cruel fellow, who rarely smiled, and hated those who did. He was angry because of some trouble in his department. The smile on the face of the new timekeeper irritated him, and lashed him into a rage.

"What are you grinning at?" he asked, with several oaths.

The smile was not frightened away, but rather became a little merrier, as Elijah replied:

"I smiled because I have just made the manager laugh."

The superintendent smiled at this himself, and chuckled in a brutish sort of way, which was the nearest he was ever known to come to a laugh.

"Made the manager laugh! I have known him ten years. I never saw him

* Copyright applied for by Jay Benson Hamilton.

smile. If you have made him laugh, you ought to have your wages doubled at the start."

The duties of the timekeeper were explained, and he was told he would be expected to be in his place every day at 6:45 a. m. The work was not arduous, but delicate and dangerous. He was the watchdog, whose duty it was to prevent the men from stealing the time of the employer. A record of the time of entering and leaving the building, if accurate, resulted in fines being imposed upon those who came late, or went away early.

Elijah soon learned that he was expected to become the ally of the men in cheating the boss. He ignored all hints, smiled good-naturedly upon all who tried to tell him what the men expected of him. His record was absolutely exact. After the first day, every man was on time and did a full day's work. Not a fine was imposed. But habit was too strong, and the number who were reported and fined increased every day. The second week so many were fined that it was decided to break the new timekeeper in, if he refused to be easy with the men. As he was going to his boarding-place, a committee of men stopped him, and told him the men were offended by his taking sides with the boss against them. He would have to be easier or they would break him in. He smiled and replied:

"I presume that means you will break my head if I do not let you steal as much time from the boss as you wish, to spend in loitering and loafing. I propose to do by the boss as I would be done by. I will not cheat him myself, and I will not be a party to others cheating him, by keeping a false record. As to breaking heads, that is a game two can play at. Who is the man who thinks he can break my head?"

"I am your man," said a giant, called Black Jack by his mates. He had conquered every man who had dared oppose him, until he was universally accepted as the champion of No. 8. He was a man of immense size and of extraordinary physical strength. He was a fine boxer, and a scientific wrestler. Without fear, of a most determined character and indifferent to pain, he was a desperate opponent, as very many had ascertained by grim and sorry experience.

Elijah eyed the champion keenly for a moment, and then started quickly toward him with out-stretched hand and smiling face.

"Jack, you are a great fighter. I saw your last battle. You are certainly the champion of No. 8. I will not fight with you. If I do, I will have to hurt you, and my rule is to do as I would be done by."

The champion was so amazed that he did not reply, but looked first at Elijah and then at his comrades in wondering silence. Before he could speak, Elijah continued:

"I am quicker on my feet. I am very much stronger, and a better boxer and wrestler. You would be but a child in my hands, in spite of your two hundred and fifty pounds. Lest you think I am boasting, I will offer this challenge, which is open to any man in No. 8. Tomorrow at noon, I will run a race with the fastest runner; the next day at noon, I will match my strength against your strongest man; the next day I will box three rounds with Jack; the next day I will wrestle with him; the next day, if he wishes, I will meet him with bare fists to a finish."

The broad and open challenge given with such smiling coolness and indifference, deeply impressed the men. It was instantly accepted, however. The runner was to be a young fellow who had once been a professional sprinter, and had to his credit several records of wonderful speed. Jack with a shrug of his huge shoulders, said: "I have never had any need to do any running. The timekeeper may race with the sprinter, but the rest of the challenge I will accept, bare fists and all; only I would rather have the last first. There would not be any need of the rest."

The sweeping challenge was noised abroad among the men, and excited an interested word of comment from each. No one believed that Elijah would win. He gave no evidence of possessing either skill or strength. He was above the average height, but was so symmetrically developed that he did not appear large. His good-natured smile and pleasant words had made him many friends. His brave honesty and absolute frankness commended him to every man with the

slightest sense of honor. Many wished him well, but thought him foolish and visionary. He was nothing but an unskilled workman, earning the smallest wages paid any man in the factory. No one dreamed of him as being other than he seemed. A part of the contract with the manager was, that all should be kept in ignorance of his purposes and character.

As the bell rang for the noon hour, every man hurried to the spot where the race was to be run. It was a cinder road, within the grounds, with one hundred yards marked out as the course by flags. The terms of the race were very simple. They demanded the running over the course and return, five times, making one thousand yards. The race was evidently to be one of endurance as well as speed. The champion sprinter appeared in racing costume, as if determined to take no chances of defeat. Elijah was dressed in his ordinary working clothes. He made no preparation beyond removing his hat, coat and vest.

At the signal both men sprang from the starting point with wonderful speed. The champion was husbanding his strength for the final dash, but ran easily with bird-like swiftness. The racers kept side by side to the first turn and back. When they started over the course the second time, Elijah began to increase his speed, which plainly distressed his competitor. They still ran side by side, but the champion soon began to give evidence that the pace was too swift for him. In spite of every effort, Elijah with ease, began to draw steadily away until the champion feeling himself defeated, halted and watched his antagonist sweep on. Elijah continued running, increasing his speed at every turn. When he started home for the last time, he ceased to run and seemed to fly. He crossed the finishing line with scarce a perceptible increase of color, or quickened breathing. He was rewarded by cheers of amazement and delight. Jack growled:

"He is a wonder as a sprinter, but there will be no footrace when he gets in the ring with me."

At noon the next day, the crowd eagerly gathered to witness the trial of strength between Elijah and Jack. A barrel half full of iron was to furnish the means of the test. It was jauntily lifted and swung about by Jack with a smile of derision. An additional hundred pounds of iron were added, and another, until Jack was unable to lift it at all or scarcely stir it. Elijah lifted the barrel to his shoulders with as much ease, seemingly, as if it were filled with shavings. Jack looked in amazement at the slighter form of Elijah, and said with a grim smile: "You are the strongest man I ever saw, but tomorrow will tell whether you can strike as well as lift. I will not need to strike but once, unless I am greatly mistaken."

The next day at noon, Jack and Elijah faced each other with blackened gloves. The conditions were, that the blows were to be confined to bare touches, as a trial of skill. The man touched the oftenest was to be the loser. Jack supremely confident in his great skill, smiled as he took his position. To his amazement he was unable to touch Elijah a single time. He tried every trick of the game, which his perfect mastery of the science had taught him. Elijah confined himself the first two rounds to easy defence from Jack's touches. The third round, he changed his tactics and began to tap his adversary upon the body and face at will, without receiving a single touch in return. Before the round was ended, Jack dropped his hands and confessed defeat.

"I can fight flesh and blood, but I cannot fight a spirit. You are not a man, but a devil. I confess that you are my master. I give you my hand to witness that you and I will never fight. I acknowledge you as champion of No. 8."

Elijah took the huge hand extended toward him and laughed merrily as he replied: Jack, let us be friends and not enemies. You are a strong man and a powerful fighter, and you are too brave to be bad. It requires great courage to acknowledge defeat without anger or fear."

The two men clasped hands in a friendship that was never broken. The effect of the contest was magical. The humble, unknown timekeeper instantly became the mysterious hero of the factory. The cheers of the men were almost hysterical in their fervor and lasted several minutes. With modesty and wonder-

ful persuasiveness of speech Elijah spoke, after he had silenced the cheering by waving his hand.

"Men, I wish every one of you would learn the simple lesson that will make each man the friend of every other man. If we can take as our watchword, 'Do as you would be done by,' no man will neglect his duty, but every man will be honorable, upright and faithful."

Hundreds of men went to their work, thinking so deeply and seriously that they rarely spoke during the whole afternoon. Neither priest nor preacher had ever uttered so impressive a sermon as these few, honest, manly words. Hundreds made a silent, but solemn vow, to do as they would be done by. Wrangling almost wholly ceased. Shirking, or neglect, or careless work, received the stinging rebuke of honest men, who said nothing, but gave one glance of surprise and indignation, which sufficed to humble the most daring sinner to his knees. Every effort to prove friendly in act and speech, won its complete reward in the nod of the head, the touch of the hand, or the warm, brotherly smile.

The men, who at times, had been turbulent and quarrelsome, and had set at defiance all regulations, appeared to become a band of brothers. Each was more anxious to serve others than to be served. The disputes of men with the bosses, which had threatened innumerable times to end in strikes or shutouts, disappeared as if by magic. The bosses, too manly to be outdone by the men, ceased their exactions, laid aside the brutal tone of voice, and the insolent and insulting words, which had so often stirred to wrath the men under them, who dared not make like reply. The employer and employee found, to their great surprise, that they were partners. Profit for one, and work for satisfactory wages for the other, were seen to be the result of fraternal co-operation. Neither could succeed without the other. Each was happiest and most prosperous when he was most considerate of the rights and privileges of the other.

(TO BE CONTINUED)

ANSWERED PRAYER

I asked for bread; God gave a stone instead;
Yet while I pillowed there my aching head
The angels made a ladder of my dreams
Which upward to celestial mountains led.
And when I awoke before the morning's beams,
Around my resting-place the manna lay;
And, praising God, I went upon my way,
For I was fed.

I asked for strength; for with the noontide heat
I fainted, while the reapers, singing sweet,
Went forward with rich sheaves I could not bear.
Then came the Master with blood-stained feet,
And lifted me with sympathetic care;
Then on His arm I leaned till all was done,
And I stood with the rest at set of sun,
My task complete.

I asked for light; around me closed the night,
Nor guiding star met my bewildered sight;
For storm clouds gathered in a tempest near.
Yet in the lightning's blazing, roaring flight
I saw the way before me, straight and clear.
What tho His leading pillar was of fire,
And not the sunbeam of my heart's desire?
My path was bright.

God answers prayer; sometimes when hearts are weak
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence when He does not speak;
For He, whose name is Love, will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, His promises are sure
To those who seek.

The Library Table

The Romance of the Jahvist*

IT came to pass in the day of the prophet Elijah that God raised up another prophet far greater than he—not for preaching to crowds, nor for striving with kings, but for greater and more enduring work. A scholar, a historian, a literary artist, a man deeply touched by the Spirit of Jehovah, he took for his great life task the making of a Bible that Israel might know the Lord. No man knows the name or the habitation of this silent worker. But his work remains his monument forever.

I picture him in his work-room in the city of Jerusalem, or away amid the hills in the School of the Prophets. He is familiar with the great national traditions current in his day. He and his disciples have collected books of our "Lost Library." They have gathered cycles of legends from the several sanctuaries; stories of Jacob, which clustered around Bethel and Shiloh and Mahanaim; stories of Isaac from Beersheba; of Abram from Shechem and Hebron and other sacred places; histories both oral and written of the great days of Moses, especially cherished for centuries in the memories of the people. Codes of laws were of course the easiest to obtain, since they were in common use in the administering of justice.

But our silent old prophet does not trouble much with laws; it is the history that stirs his blood. His attitude is that of the Church in her litany, "O God, we have heard with our ears and our fathers have declared to us the noble works that thou didst in their days, and in the old time before them." He is no mere collector, no mere dry historian. He is an enthusiast. He is also a great literary as well as spiritual genius. By frequent dialogues and picturesque vocabulary he gives charm to his story. His heart is in his work. He feels what he is writing and therefore makes his readers feel. He makes us share the silent pain of Abraham sacrificing his son. He makes our children flush with intense interest over Joseph in Egypt. From him our Bible gets the story of Jacob and Esau, and to this day he makes the lump rise in our throats as we listen to poor Esau's sobbing cry, "Bless me, even me also, O my father!" Doubtless the credit is not entirely his. Narratives that had come down through many generations of story telling would in any case have acquired vivid dramatic interest. But his whole collected history is so full of charm, that we cannot help feeling that this man was a literary artist.

The important thing, however, is that he was much more than an artist. He was a holy saint and prophet of God. He had pondered deeply over life's questions and problems in the light of Jehovah's presence. How did sin enter this beautiful world? How did the world itself come into being? Why is a woman's highest joy associated with pain? Above all, what is the relation of God to man—that God whom he felt speaking in his soul? And many noble answers came to him from above. His science was only the science of his time. He had to use the national myths and legends to express his great thoughts. His history cannot always be trusted for accurate details—he could not help that, with the sources accessible to him. But no devout reader can peruse the fragments of his book which remain to us without feeling that he was a teacher inspired of God.

He gives us our first written version of the Pentateuch story. The full contents of his book we shall never know, since it has gone with the rest of the Lost Books of Israel. But much of it has been disinterred from our present Bible. It evidently began with a Creation Story, which is inserted in our Bible, beginning in the middle of the verse, "In the day that the Lord God (Jehovah Elohim) made the earth and the heavens." (Gen. 2:4.) Notice the title Jehovah, which is persistently avoided by the other writers in Genesis. They are evidently influenced by the theory of their day resting on the declaration in Exodus 6:3, "I appeared to Abraham, Isaac and Jacob by the name of God Almighty, but by my

**Bible in the Making,* Smyth.

name Jehovah was I not known unto them."

Our author does not seem to know this statement. It does not appear at all in his book. In fact he gives a different theory: "Then began men to call on the name of Jehovah." (Gen. 4:26.) At any rate he stands alone in using the name of Jahve (Jehovah) in pre-Mosaic story, and to this peculiarity he owes the title by which his work is known. "The Jahvist (or Jehovist) document," which is usually indicated in briefer notation by the letter J."

Editor's What Not

The Ten Words

TEN WORDS are the foundation of law and order; the source of prosperity and joy; the revelation of morality and religion. The selection of these words for anathema, contempt and derision, would be more than folly, worse than insanity. It would be devilish and could only be inspired by the source of Supreme Evil—Satan.

The Infinite Father, in His love and mercy, implanted the Words in the human mind, that they might be a shield, a guide, a teacher. He wrote them in stone as a hint that they should never be effaced from human sight or memory. But when He created the first pair, he wrote The Words, "not in tables of stone, but in fleshy tables of the heart."

From that day until now, all men, whether they have the law or not, "do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience bearing witness, and their thoughts the meanwhile accusing or else excusing one another." (Rom. 2:14, 15.)

A School of Thought has arisen in these days, whose supreme ambition appears to be, to discredit the divine origin of everything revealed in the Word of God. They pretend to believe that the total contents are the mere accident of human invention. They prosecute their task with exhaustless energy, weird ingenuity, and tireless patience.

The loss of the ten words from human life would be fraught with infinite sorrow, suffering and sin. The only gain would be the gratification of the power to destroy, like the burning of a wonder of the world to be remembered. The men of intelligence, scholarly training and high repute, who lead in this fateful endeavor should be regarded and treated as malignant enemies of their fellows. Their chief instruments of destruction are lies, which proves them to be co-workers with the Father of Lies.

We gave in our Sunday School Lesson, the Ten Commandments as "Made in Germany." We gleaned from the Methodist Hexateuch and other authorized teachings of the Hun Scholars. It is only necessary to say, that there is but One Decalogue. The story of receiving it is told in Deuteronomy, which is a full statement of Moses' farewell to the people. The other stories of the Decalogue, Ex. 20, and Ex. 34, are brief, more or less condensed stories, which are related in full detail, with incidental allusions to other matters related by the leader who now turns his task over to another. The pretense that there are three Decalogues is but a clap-trap trick intended to deceive and delude the ignorant. All well-informed Bible Scholars are familiar with the falsehoods, and are indignant at the assumption of scholarship by the retailers of the Hun Infidel muck. Dr. Green, of Princeton, years ago, uncovered the falsehood and trickery and showed that the conflicts and contradictions suggested, hinted at, or implied, are not a part of the original text, but are created by the assailants of the Book.

If anyone asks why reiterate the Hun adjective with all this Infidel muck we let Prof. Green and Prof. Orr answer:

"The prominence accorded to German Scholars is due to the fact that they have been the chief laborers in the field. The various partition hypotheses, after Astruc's conjecture, as he himself termed it, had pointed out the way, have been originated and elaborated by German scholars. And if they have failed to put them upon a solid basis, it is from no lack of learning, ingenuity, or perseverance, but from the inherent weakness of the cause.—*Greene.*

"If, throughout, a seemingly disproportionate space is given to German writers, this is simply due to the fact that at least nine-tenths of the 'Higher Critical' theories now in vogue had their origin and elaboration in Germany, and in Britain and America are largely of the nature of importations. One early learns that, if these theories are to be dealt with satisfactorily, it can only be by going at first hand to the sources—tapping the stream, as it were, at the fountain-head."—*Orr.*

The *History of Old Testament Criticism*, by Prof. Archibald Duff, published by G. P. Putnam's Sons, is supposed to be official and accurate. The Introduction by the author declares that "the only condition laid upon me is that my tale be the true one."

The portraits, sixteen in number, have eleven Germans. The references to authors are like the portraits. The Hun Allies in America recognize their masters, in their literary output, by lavish quotations and references. So marked is this, the pretended authors are entitled to be labelled collators.

We give in this number, in the Club Department, a quotation by permission, from *The International Standard Bible Encyclopedia*, concerning The Ten Commandments. It is the last word of modern scholarship.

Boxer Ghost in Red Cross Robes

The period of silence induced by "The Flu," involved numerous embarassments to the Editor. One of which was the appearance of an Article containing two paragraphs that should have been censored. One was a reflection upon Foreign Missions, the other was a similar reflection on the English, our allies and brothers. Dr. Thomas, of Toronto, called attention to the oversight. We need not say, both causes stand so high in our estimation that it would be impossible to wrong either. The "eagle, editorial eye," quoting from our Toronto brother, would have had the inspiration of a third reason. We would hesitate long for our own sakes, as well as for the sakes of many others, to invite the Boxer Ghost to stalk abroad in the world. Alas! Here it is, located on Fifth Avenue. The Editorial from the *Sun* in Current Thought Department, page , tells the whole story. As soon as we finished reading it, we took the first bus to the Red Cross Shop, New York.

A great mansion was being equipped and filled with articles on sale in aid of our wounded soldiers. We stated our errand and were quickly directed to the place of deposit of the great stolen treasure. The young lady, attractively gowned in uniform, recited very prettily the tale of the Emperor going to his ancestral Temple on festal days to read a page from the sacred book and offer a prayer to the ancestral gods. She smilingly added, "they have a different government now, and the people do not care for these things."

We recalled the striking peculiarity of this strange people, their reverence for ancestral things of every kind, and asked: "How much are the Sacred Books valued at?" "Ten Thousand Dollars. The man who brought them here, bought them, and requires them to bring that sum."

We wondered what a Chinaman, whether laundryman, or Mandarin, would say about The American Red Cross Shop being made an Exchange for receiving and selling *stolen goods*. Would he need to utter more than two words? "Zaccheus!" "Confucius!"

Zaccheus, the looter, received such a moral uplift by having Jesus as his guest, that he said: "Behold, Lord, the half of my goods I give to the poor; and

if I have taken anything from any man by false accusation I restore him fourfold." Luke 19:8.

Confucius, the pagan philosopher said: "What you do not like when done to yourself do not do to others."

Our Bible Conferences

ELSEWHERE in this number may be found the tentative Program for Bible Conferences. They may be One Day, or more, afternoon and evening. Where it is better to go from Church to Church in the same town or city, the One Day Plan may be the better. The object is not money. No guarantee is asked. The chief purpose is to awaken interest in the Bible League and introduce the BIBLE CHAMPION. Instead of an offering, by means of small envelopes, subscriptions to the Magazine are solicited, either for sample copies or for two months or more, up to a year. Whatever the enclosure may be, will be returned in Magazines, thus doing away with the offering. In addition, an envelope will be given to those who are willing to become Patrons of the Bible League, maintaining the Magazine and Bible Conferences. Subscriptions of Five Dollars or more, are solicited for the year. One year's subscription for the donor will be paid for out of the sum and the balance will go towards the Campaign Fund.

Prof. Wright, in this number, declares the Platform of the Bible League. Having been in it and laboring for it from the beginning, he is best qualified to state its purposes. It offers to all Denominations, that accept the Bible as the Word of God, a way to secure and promote union of all lovers of the Word. Our field is very narrow. It is to declare and maintain the authority, authenticity and credibility of the Holy Scriptures. Interpretation of doctrinal points is left to the Denominations in their own ways and through their own periodicals.

The openings for Conferences, will be many times as many as can be accepted. We desire to secure at the start strategic points in various States to set going a propaganda for the Bible League. We solicit inquiry from all who are interested. We only suggest that return postage for reply will relieve our overburdened treasury. Address the Editor at his office as indicated in the BIBLE CHAMPION, 24 East 125 Street, New York, N. Y.

Where did they get it?

DR. WILLIAM H. BATES, our Associate Editor, preached a Sermon, December, 1900, entitled "*The Bible in Modern Thought.*" We quote three bits from it that will help answer the question with which we began.

"Baruch Spinoza was born at Amsterdam (1632-1677). He was the son of Jewish parents who fled to Holland from Moorish Spain because of persecution. It is a matter of history that he was suspected of verging towards heresy even before his fifteenth year, and was accused of contemning the law of Moses. Repeated summons of the Synagogue to trial he neglected, and in 1656 the *anathema maranatha*, or greater excommunication, was pronounced against him. From this point he went on in his philosophical and religious development, evolving from Descartes' 'I think, therefore, I am,' a full-grown system of Pantheism. Dr. Willis, author of a Life of Spinoza, published in London in 1870, says: 'Spinoza is, in fact, the founder of our modern school of Biblical criticism and exegesis.'

"In 1684, in Languedoc, France, 52 years after Spinoza was born, Jean Astruc first saw the light. He was the son of a Protestant pastor, who, in the Catholic persecutions consequent upon the Revocation of the Edict of Nantes, recanted and entered the Catholic church. Jean studied at the great medical school of Montpelier, became a doctor at 19, and as a practitioner, lecturer, professor, his fame was carried by his pupils throughout Europe. At the age of 45, wealthy

and distinguished, he moved to Paris with wife and children, where he immediately entered into the society that was admitted at the royal court. That was the court of Louis XIV, one of the most corrupt and licentious, whose leprous story has polluted the pages of history. Astruc became a part of the concern. Seven years later he published his great medical work which brought him still more fame, *De Morbis Veneris,* a work made both appropriate and necessary by the Sodomic set among which, as a court physician, he practiced.

"Though still living with his family, he formed a connection with the most notorious woman of all Paris, the procuress of the court, and he maintained that illicit relation publicly for 19 years, until her death. Voltaire, that "laughing devil," as he calls himself, describes Astruc as Harpagon Astruc, debauchee, miser, and possessed with a devil. Between times, and probably to take the taste out of his mouth, he studied Scripture. When he was 69 years old he published a work entitled, 'Conjectures Concerning the Original Memoranda which, it Appears, Moses used, to Compose the Book of Genesis, with Remarks which support or Throw Light on these Conjectures.' The book had the motto from Lucretius: 'I pass through the remote regions of the Muses, untrodden by other feet.' Jean Astruc, is the author of the higher critical theory of the composite structure, the documentary hypothesis of the origin of Genesis, and the father of the higher criticism.

"O, ye disciples in the School of Modern Thought! Behold your grandfather, the pantheist Spinoza; and behold your father, the unspeakable Astruc, performing vivisection on the Word of God in his clinic, and then going his Aesculapian rounds ministering at the shrines of Venus."

April Joker

The jokes in *The Bible in the Making* * should be retailed April 1. Then any one credulous enough to accept them as true may be saved from folly by the children's warning, *April Fool.* There never was a Jahvist nor an Elohist. The pretended product of these *unknown* authors is a fake pure and simple. The Documentary Imposture has been exploded long ago. All scholars know it, but all *have not confessed yet.* The time is not far distant when the only place you will hear of these fictitious persons will be in a new *Gulliver's Travels.*

In the meantime they are being presented to the Young Ministers of Methodism in the New Course of Study as real Biblical Characters. The more's the pity. We will give later Prof. William Henry Green's discussion of these inventions. (They have never been answered, and never will be.) Every Bible Student who is well informed knows they are not true. If any one had suggested to John Wesley that this Jocular History should be studied by the young Methodist ministers of his day, he would have written another paragraph about Corrupting the World. Could he have written anything harsher than the Penal Code?

"An unqualified statement of what one does not know to be true is equivalent to stating what he knows to be false."

* See Library Table Department.

The pulpit from which God intended to have the seeds of eternal truth sent broadcast over the world has become the center from which is scattered doubt and unbelief. Men go to church to find the way home to God, and are treated to an illustrated lecture on Palestine and China. They seek for a Saviour and are given a discourse on John Knox, John Bunyan, or some other John. They are like prisoners in quest of a pardon who are forced to listen to an address on the painlessness of electrocution. Souls hungering for a positive gospel are offered the consolations of speculative philosophy.—*W. W. Weeks, D.D.*

Interesting Letters from our Subscribers

"I like the BIBLE CHAMPION very much, and cannot well do without it. It seems to me it is ably filling a place not filled so well by any other periodical. I have been taking it since edited by Dr. M'Pheeters, and hope it may live long to serve the cause of Evangelical Christianity."

"I enjoy reading the BIBLE CHAMPION. I not only read it but study it. I have it indexed so I can refer to the various articles interesting to me. In fact, every article, every month, is in my index. If I were a millionaire I would send it to my friends. I have been always active in the good work, and now in my old age, feel as if I could not let up. Oh! it is a blessed life to live, even without money. It is a good thing to think about it and imagine when my end draws nigh, that these blessed things of life will appear before me as of yesterday.

"I am for the Bible—I am in favor of doing whatever Jesus commands. I believe a willing obedience to Him in all things is the most spiritual attitude we can take. I do not believe in any philosophy that substitutes even good things in the place of the will of our Lord. I don't believe it is common sense or scientific to attempt to destroy those things that have been approved by their fruits, by any sort of hypothesis. A man that rejects the Miracles recorded in the Bible, ought not to have a place in any church pulpit, or a professorship in any Christian College. There is not a foolish miracle in the Bible. There it not one that can be disproved. Some of these men that profess scholarship, up-to-dateness, etc., are narrow; some very common, plain, unpretentious men, have better judgment in great matters than professionals. I am now 78 years of age and in the Ministry 53 years— and still preaching. My motto—Where the Bible speaks, I speak; where the Bible is silent, I am silent. I try to keep off the Throne, and just try to find out the will of the Lord from His own Revelation, and do it, and get others to do it. This plan works."

"I wish I had many times the little subscription enclosed, to put into your blessed work. God bless and long preserve you to champion the cause of truth, and protect the lambs of the flock from the wolves"

"I am delighted to renew my suscription to the BIBLE CHAMPION. It gives me great pleasure, each issue, at the strong and uncompromising blows it deals to the insidious and sanctimonious infidelity in press, pulpits, and Universities and Seminaries, by which the unwary are being deceived, and the young, even from godly homes, so poisoned that they turn aside from the Ministry to which they have been consecrated and even from the Church. It is no wonder to me that God has allowed all such sins to bring down on us and our children the wrath of these days; and will yet let more wrath unless we repent. For the denominations have dealt feebly with this serpent, and spoken softly of it, and allowed it to entwine itself about the very altar of God, when it should have been dealt with promptly at the start. God forgive us The evil is now spread like a most fell plague justifying the world in their various religious and irreligious notions paralyzing the Church, deceiving, if possible, the very elect; poisoning the youth, stealing the Sunday School Conventions, and the Boys' Conferences, and preparing for an overwhelming apostacy, neglect of the Word, and deification of man."

A Veteran Minister (80 next month) writes: "My means are limited, and am compelled to economize sharply; but I want the BIBLE CHAMPION to have strength to fight the devil and higher criticism more bravely and successfully than ever. God grant that it may so be. The three Ministers to whom I have had you send the Magazine are much pleased with it One of them, president of a College, wrote me he has used it in his classes."

"I thought I could not continue my subscription, but it is too valuable. I cannot give it up."

"I have been taking this publication, I think, from its beginning. Your work is one of the greatest and most needed of the present day The BIBLE CHAMPION is one of the most appreciated publications coming to my study. God bless you in your great work."

"May God speed your work."

"Wishing you every success in your good work."

"God bless the Bible Champion for its noble stand in defense o the Word of God. I just cannot do without it. Methodism has out here many preachers who are destructive critics. Join me in prayer that God may overrule their teaching to His glory and that they may see the awful error of their way."

"I am intensely interested in what you are trying to do. The BIBLE CHAMPION is a worthy periodical filling a most laudable place in religious literature I feel that its readers are fortified in a thousand ways in their faith by its splendid articles in this faithless day in which we live."

"The work and influence of the BIBLE CHAMPION, I regard fundamentally important to hold Christian Laymen, and, may I add, Ministers, too, to their mooring. A pity that the times permit this to be said."

"I congratulate you on the new arrangement. I believe God is in this war for a purpose, and Jesus shall see the travail of His soul and be *satisfied*." One of the most distinguished ministers in the land.

"I congratulate you on the new dress and larger outlook of the BIBLE CHAMPION. From beginning to end it has a Bible sound —clear as a whistle and true as steel. I take it for granted that the policy is unchanged; 'They shall not pass.' God bless it and you." One of America's greatest preachers.

"So long as I can spare the price, you may count on me as one of your appreciative readers. To say that I like the CHAMPION is putting it mild. Would that Pastors and Laymen might rally to your support that such a defender of the faith might continue to give battle unto victory against the foes of Christianity."

"I have been wondering whether it be the right thing in such a case as that of the BIBLE CHAMPION needs, to outline the matter and its possibilities to a few men of large means, thus to secure the necessary funds, rather than to use the same time and energy in bringing in a few dollars from those who are able to afford but the few dollars. My suggestion may be without a true appreciation of the situation, but I incline to think that somewhere at rest there is a sufficient sum of money to meet the full requirement. Wishing only to help, I am yours sincerely."

"I am greatly pleased with your conduct of the BIBLE CHAMPION. The friends of the Holy Scriptures have great reason to be encouraged by the outcome and result of the Higher Criticism, so-called, and the 'New Theology.' The world owes the present awful catastrophe to the teaching and influence of the German Universities. Where else did the Kaiser and his Statesmen and Generals get their ideas? The Old Germany of Martin Luther and his followers is worthy of our highest respect. The New Germany of the University Professors is a curse to mankind. The Professors in our American Universities and Colleges will surely have to cease looking up to Germany for their ideas. Where else can they go now, but to the New Testament—to the teachings of the Son of God and His inspired Apostles! Then they will find the true Philosophy of Life and a Science which will endure forever. Their teachings will then coincide with the common sense of mankind, and will promote the peace, welfare and happiness of the world. Wishing you great sucess in your work, I am sincerely yours."

"The BIBLE CHAMPION for July has just come to hand. I am delighted with this marriage. The union of these two good magazines will make one of the very best magazines that can come to any preacher's table."

"Your Magazine fills a vacancy in these dark days and encourages one to hold fast to the old truths, irrespective of the critics."

"The BIBLE CHAMPION is doing a great work. I am surprised that more do not support it."

"Your circular letter to the patrons of the BIBLE CHAMPION announcing its union or merger with the 'Sermonizer' has just come to hand, as well as a copy of the new Magazine under the old name, The BIBLE CHAMPION.

I wish to reply promptly and express my pleasure, the new and augmented hope which it inspires within me for usefulness and success in the future, and my congratulations to you for the relief it brings to you from the burdens of the merely clerical and managerial work of the publishing office, and the consequent leisure and opportunity it gives you for the editorial function, and for the prosecution of the very important work of reviving, reorganizing and putting new life into the old local leagues of the 'Bible League of North America,' and establishing other branches, or locals, in other cities of our land, by holding conferences in the way you propose, delivering your 'Parables' and promoting a constant, active co-operation between the local branches and the parent league at New York.

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